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ADULT LEADER

A Journal of Christian Education and Church Work; with Study and Teaching Material for the Uniform (International) Lessons

Canoeing on Lake Hudson, Minnesota

"Bright above him shone the heavens,
Level spread the lake before him;
From its bosom leaped the sturgeon,
Sparkling, flashing in the sunshine;
On its margin the great forest
Stood reflected in the water,
Every treetop had its shadow,
Motionless beneath the water."

SEPTEMBER, 1936

Vol. XII **No. 9**

The American Baptist Publication Society
1701-1703 Chestnut Street, Philadelphia, Pa.

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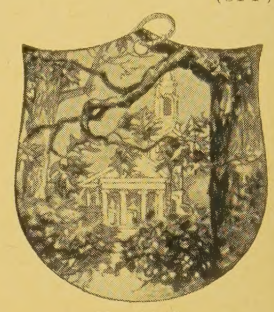

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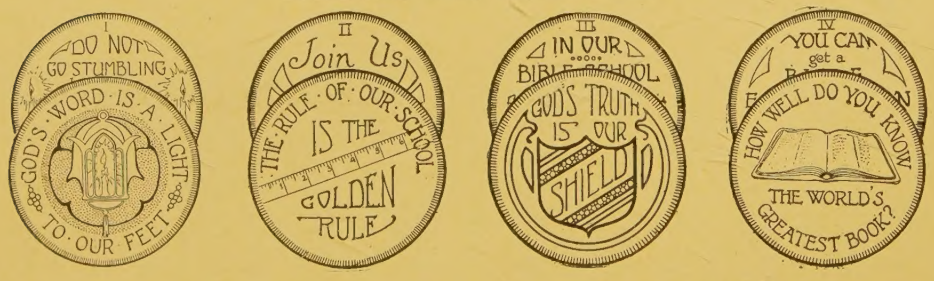
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DO NOT GO STUMBLING
GOD'S WORD IS A LIGHT TO OUR FEET
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IN OUR BIBLE SCHOOL
GOD'S TRUTH IS OUR SHIELD
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MILES W. SMITH
Editor-in-Chief Sunday School Publications
MITCHELL BRONK
Editor of ADULT LEADER

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The Publication Society and Social Service

As far back as 1826 our Society entered into the work of Social Education by issuing a temperance tract, *Dwight on Drunkenness.* In 1830 it published a book with the title, *Wisdom's Voice to the Rising Generation on Intemperance.* Four years later it adopted the following minute, as a protest against the prevailing spirit of covetousness and materialism:

> How absurd the infatuation which would hoard treasures for a future generation, when the problem is yet to be solved whether the leveling spirit of infidelity shall not ere long break down the barriers of law and order and revel in the possession of these accumulations which, if earlier and more faithfully used, would have cured these social evils.

It was not until 1912, however—or more particularly, 1919—that the Society, authorized by the Northern Baptist Convention and in conjunction with the Home Mission Society, made social service a definite part of its program. It was understood that the Home Mission Society should concern itself with the "applications" of social service (e. g. country church and rural life, city conditions), the Publication Society with its educational aspects.

Two Past Secretaries

From 1912 until his death in 1925 Samuel Zane Batten occupied the social service secretaryship. He was succeeded by John W. Elliott. When Doctor Elliott became head of the Department of Religious Education, in 1933, he retained general direction as acting secretary of the social service division. Conditions seem now to call for the appointment of a regular secretary, and for the position the officers of the Society have chosen Dr. Ulyss Stanford Mitchell, of Sioux Falls, S. Dak. Doctor Mitchell will also take over the work of adult education, heretofore carried on by Mrs. Chalmers, his exact title being, Director of Adult and Social Education.

Ulyss S. Mitchell

About Doctor Mitchell

While much of the Publication Society's work necessitates experience and continuous service, the vigor and progressiveness of its program have been maintained by the steady addition to its personnel of "new blood," and in particular of young men and women. Doctor Mitchell has just passed his thirty-third birthday; yet he has had a training and career that eminently fit him for his new and double position. A native of Missouri, he was, he says, "raised in Colorado, schooled in Kansas and California." After graduation from the University of Southern California he spent five years at the Kansas City Baptist Theological Seminary, bringing away the degree of Doctor of Theology, *summa cum laude.* For the past

two years he has been pastor of the First Baptist Church, Sioux Falls, S. Dak. Previously he had been minister of religious education in the First Baptist Church of San Diego, Calif. Doctor Mitchell has spent fourteen months in travel—and study of missionary problems—in the Far East. He is probably one of the best-informed persons in the world about Kagawa, having lived and traveled for three months with the great Japanese leader. He is a member of the Kagawa Cooperators Committee and active in establishing Kagawa Fellowships in the United States.

Are the Rewards of Faith Fair?

One of the notable addresses at the St. Louis Northern Baptist Convention was by Dr. Henry H. Crane, of Scranton, Pa. It was listened to with unusual interest because the subject it discussed was one that perplexes and troubles a large number of Christians; not why are misfortune and suffering so general, but why do they so frequently visit the true children of God? Doctor Crane made the old Hebrew point of view responsible for the confusion in this matter in which some Christians find themselves. It crops out repeatedly in the Old Testament. Of course God will reward the righteous, but they, the Jews, thought of his rewards in material terms: individual and national prosperity, riches, health, "quivers full" of children. If such rewards failed something was wrong somewhere, but not with the principle. It is the theme of the Book of Job. The highest thought and faith of the Old Testament deny this principle of material rewards. Isaiah and Jeremiah do. Jesus' teaching should set us right about it.

What Jesus Says

God certainly rewards the righteous, his children, as one would expect of a heavenly Father. But his rewards are not in the form of the lower, grosser gifts of life: houses and lands, gold and silver, good things to eat and good times, but in the joy of his companionship (Ps. 16:11), in the blessedness of the consciousness of his safe-keeping and strengthening; in what Paul terms the gifts of the Holy Spirit. For the man who cannot appreciate and is not satisfied with these recompenses Christ has no very important word. We do not get very far in the Christian life until we come to understand the difference between worldly values and Christ's values. If we can imagine our Lord's preaching a sermon on the twenty-fifth verse of the Thirty-seventh Psalm he would say something like this: You will often see the righteous forsaken, by kindred and friends, by good health and good fortune, and everything else that the world calls good—but never by the wise and tender love of the heavenly Father. The righteous man and his children you will sometimes find at the street-corner begging bread—but never lacking the Bread of Life that supply from that Father, which alone satisfies and which after all is the thing that counts.

Observation and Experience

As a Christian minister, in pastorates covering many years, I observed this pronouncement of the Psalmist's contradicted hundreds and hundreds of times; saw many splendid Christians "forsaken" their families, if not literally begging bread, held to a living equivalent to that—for the ordinary person. Interpreting our verse in Jesus' way, however, were they forsaken? did they beg bread? No, never. Nor did they worry about their bad breaks, about the currency in which they were getting their reward.

Jesus' Recompense

Our Lord's earthly experiences are a luminous exposition of this principle and problem. In a certain sense he flatly contradicts the Psalmist. On the cross he felt himself forsaken, by God as well as men; little of this world's goods came his way; as men reckon he got almost nothing but bad breaks; yet listen to Paul—"Wherefore God also hath highly exalted him and given him a name which is above every name that at the name of Jesus every knee should bow, of things in heaven, and things in earth, and things under the earth; and that every tongue should confess that Jesus Christ is Lord, to the glory of God the Father." Shouldn't the Christian have Christ's point of view about this matter of rewards, and about what he may expect if he is faithful in character and service? Shouldn't he be satisfied with guerdons such as his Master gained?

Filling the Hours of the New Leisure

Someone besides salesmen, advertising copy writers and journalists must supply the philosophy of the new leisure. People don't want just to be amused. They want their hours to be really filled. Genuine activity in relation to something larger than themselves will fill them. Love will fill them. The fine arts and the pursuit of knowledge will fill them. The sense of growth and self-realization will fill them. Religious emotion sincerely felt and religious ritual sincerely carried out will fill them. Behind the new interest in leisure, there is a deep and heart-felt want. People are saying, "The things we have striven for no longer satisfy. Give us something better." By something better they do not mean gadgets and boondoggling. They mean something which the church might well take the lead in trying to find.—*Prof. Harold I. Donnelley, in "The International Journal of Religious Education."*

"Christian Living"

By JOHN SNAPE, D. D., Los Angeles, California

The Twenty-third Psalm is the best-known chapter of the Bible, John 3:16 the best-known single verse, John 14:1-3 the most comforting passage, First Corinthians 15:42-57 the most assuring passage, and Romans 8:33-39 the most eloquent.

It comes in one of the wonder chapters of the Bible, the chapter that begins with "no condemnation," and ends with "no separation." Of this chapter Professor Moule once said—and Godet has copied it in his commentary—"If the Scripture were a ring, the Epistle to the Romans would be the diamond of the ring, and the eighth chapter the sparkling point of the jewel."

The first eleven chapters of Romans constitute Paul's masterpiece. They are full of meaty reasoning, of doctrinal argument and intertwisted roots of theology. They bristle with analyses of sin, salvation, justification, sanctification and the vindication of the divine dealing with the elect people of God. And then, according to the usual method of Paul, the epistle flowers out, in the twelfth chapter, with fragrant blossoms of behavior of the most practical sort. It beseeches the believer, by the mercies of God, to present his body a living sacrifice, and not to be fashioned with this world, but to be transfigured by the renewing of his mind, that he may prove and approve the good and acceptable and perfect will of God.

It would seem as if Paul is glad to emerge out of a labyrinth of reasoning into the sunlight of sincerity and simplicity. He warns against hypocrisy, urges hospitality, encourages zeal, hopes the brethren will be tenderly affectioned one to another, and exhorts them to be not overcome of evil, but "to wed" themselves to that which is good (Mrs. Montgomery).

He starts with the fundamentals of personality. He is greatly concerned about the "renewing of the mind." He does not see how the Romans, without the mind's renewing, can "be of the same mind one toward another."

There are two basic errors in the world today, one of which may be summed up in this sentence: "It matters not what you do so long as you think correctly." The other may be set forth with this dictum: "It matters not what you think so long as you behave yourself." Both errors are great errors, for deed is never separated from creed, doctrine is never divorced from life.

The mind is king of the man. Sensations are the king's messengers, that rush out over the railroads of personality and come rushing back with quickly gathered cargoes to the central office of the king. Perceptions are the king's clerks, that take the rough loads as they rush in, sort and systematize them, and arrange them for the king's convenience. Memory is the king's historian, who files away in shelf, cabinet and secret drawer things that are worth permanently preserving out of the rough loads that come into the central office. Imagination is the king's explorer, who projects new lands and sends ships across new seas for the discovery of new worlds. The will is the king's executive, who puts into action the king's choices.

Christian living is invariably the outcropping of Christian thinking. If quick as the lightning's flash a man strikes another man and knocks him down, quicker than the lightning's flash he thought the blow he struck. Consecration never gets down into the roots of a man until it gets down into his mind.

> "Four things a man must learn to do
> If he would keep his record true:
> To think without confusion clearly,
> To love his fellow man sincerely,
> To act from honest motives purely,
> To trust in God and heaven securely."

In this fourfold setting forth of a man's relation to himself, to his fellow men, and to his God Henry van Dyke significantly puts right-thinking first.

Three hundred years ago the word "thought" was used synonymously with the word "anxiety," so that it was then perfectly proper to speak of one who had worried himself to death as having "died of thought." It would scarcely be appropriate so to speak today—we don't think enough for that! When Jesus said, "Take no thought for your life," he was encouraging neither improvidence nor empty-mindedness; he was warning against worry. When he said, "Take no thought how or what ye shall speak" he was not sanctioning unpreparedness on the part of the preacher, but only encouraging him to know that after he had thought his best, and wrought his best, and talked his best, he need give no thought about the result. There was thinking enough in that day, and there is thinking enough in our day, but there was not enough then, and there is not enough now—of *clear* thinking.

W. J. Dawson has said: "To be young is to be a millionaire in hope, to feel young is very bliss. A nation's future is with her young men, for what the young man of twenty thinks today the nation will think tomorrow." I'm not so sure about that. The

(*Concluded on page 272*)

Dramatizing the Prophets

By MATILDA ROSE McLAREN, Springfield, Illinois

Do you find in your church and church school work, as many of us do, that most programs are arranged by the women for women or for women and children, men playing only minor rôles? It is undoubtedly true that the women, because of their contacts with missionary societies, study groups and Sunday school work, are more conversant with Christian activities, to say nothing of Scripture, than men. A Springfield, Ill., church school, with the assistance of a faithful committee, this year worked out a program for men only, a dramatization of Sargent's "Frieze of the Prophets." It was enthusiastically received and was given with much spiritual profit to the participants.

The "Frieze of the Prophets" is a mural painting, in Sargent Hall, Boston Public Library. Should you care to duplicate this program in your own church, you would no doubt find it expedient to order copies of the picture from Association Publications, Boston. This will assist you in costuming and posing your prophets. Nineteen men are required to reproduce the pantomime. Their speeches are taken directly from the Old Testament, so it is not necessary to reprint the passages here.

TIME. Vesper hour.

PLACE. Church auditorium.

LIGHTS. Turn off all regular lights; use only colored footlights.

METHOD. During the prelude the procession of prophets files into the room, led by the Interpreter, who carries a Bible. The part of the Interpreter was taken by our pastor, wearing his regular pulpit gown. He ascended the pulpit while the prophets took their respective places in a line-up in front of the pulpit. If your church lends itself to the scheme—as ours does not—you might try having the Interpreter followed only by Moses, Joshua and Elijah. Then let the rest of the prophets file in through the center aisle from the front entrance, in groups, to join the central group.

At the conclusion of the prelude the company of prophets takes the pose of the original frieze, while a hidden choir of women's voices—all musicians are kept "off stage"—sing "Lift up thine eyes round about" (Isa. 49:18), and hold the pose during the reading of the Prologue by the Interpreter. At the conclusion of the Prologue the pose is broken and the prophets, all but the center group, are seated on previously provided low stools, which must be small enough to be out of sight during the pantomime. Seated members relax, but preserve the attitude of interest.

At the conclusion of their quotations, during the musical selection, the various groups are seated and the next group rises in readiness. The exception to this is Isaiah, who strikes his original pose in the last sentence of his speech and *holds it* during the following chant or recital, "He is despised and rejected of men" (Isa. 53:3). At the close of this all prophets rise and assume again their positions in the original frieze, and hold it through the speech of John, which is a voice in the distance, adapted from the New Testament, and the Benediction. The pose is broken after the beginning strains of the postlude.

The various characters must be urged so thoroughly to memorize their passages that they become a part of them; they should be delivered with "unction." Practice of individual poses before full-length mirrors at home is commendable.

Preliminary rehearsals can profitably be held in sections. There should be two full-dress rehearsals.

COSTUMES. These need not be expensive. Sheets, portières, drapes and shawls can advantageously be pressed into service. When the proper color scheme is not available, a few of the robes may be made of cambric, which is cheap and procurable in practically any shade and color. Lamb's wool and cotton batting works up into realistic beards and wigs. Frowns and age lines are painted on with burnt matches or mascara.

Part of the original frieze appears below and on the next page.

ZEPHANIAH wears a green robe, over which is draped a red overskirt. This hangs from one shoulder. He is an old man, requiring a white wig and beard.

JOEL wears a brown kimono-like robe and a dark blue head-dress of the flowing veil type.

OBADIAH is merely draped with any dark-blue "wrap-around"; his shoulders and upper body are exposed. He needs a white wig and beard.

HOSEA is properly outfitted by the artistic use of two large white sheets.

AMOS also employs two sheets; these are supplemented with a brown cloak hung from one shoulder. He wears a brown beard and moustache and leans on a shepherd's staff.

NAHUM wears a dark garment with white head-dress.

EZEKIEL is draped in all white.

DANIEL holds a parchment roll and wears a white robe and dark head-dress.

ELIJAH leans on a staff, wears a crimson robe with exposed shoulders. His wig presents the appearance of a long bob.

MOSES, the central figure, is surrounded with cardboard stage properties which hide all but his head, exposed shoulders and hands. He wears a flowing white beard and his countenance is made up to look very old. With his hands he steadies the imitation tablets upon which appear a replica of the Ten Commandments.

JOSHUA appears in a crimson robe and head-dress. He is equipped with a sword.

JEREMIAH is dressed in white; his white beard gives him the appearance of age.

JONAH holds a roll of Scripture and wears a tan robe and white head-dress—the wrap-around, Eastern-world turban type. A short white beard adds the finishing touch to his costume.

ISAIAH is smooth shaven, wears a voluminous robe and a hat of dark blue. Velvet would be gorgeous. A discarded window-drape or an old-fashioned lady's coat, providing it's too large for the person, would suffice. Isaiah should take special pains to be spectacular, vocally as well as in appearance.

HABAKKUK, a brown beard and white garments.

MICAH is badly in need of a shave. He wears a dark foundation garment, over which is draped a long white scarf, in Sam Browne style, leaving one shoulder exposed.

HAGGAI's outfit calls for two sheets, or a white choir-vestment and one sheet. His white beard is of the goatee variety. During the pose he should suck in on his cheeks (or remove his false teeth, if he happens to have any).

MALACHI wears a brown kimono-like garment. A blue veil winds over his head and shoulders. He requires a heavy dark beard and moustache.

ZECHARIAH is dressed in white and wears a sparse beard and moustache.

PRELUDE. Concert Prelude in D Minor (Kramer).[1]

PROCESSION OF THE PROPHETS.

CHORUS. "Lift Thine Eyes" (from Handel's "Elijah").

[1] Other musical selections may of course be substituted. This poem, if permission can be secured, should be printed.

Zephaniah Joel Obadiah Hosea

Amos Nahum Ezekiel Daniel

Jeremiah Jonah Isaiah Habakkuk

Micah Haggai Malachi Zechariah

"THE FRIEZE OF THE PROPHETS" (reproduced in pantomime).

PROLOGUE. (By the INTERPRETER.) "In the Beginning was the Word" (Anna Hempstead Branch) may be used.

THE PROPHETIC SPIRIT AND THE LAW

INTERPRETER. Deuteronomy 5:1.
MOSES. Exodus 20:1-17, Deuteronomy 6:4-9.
INTERPRETER. Joshua 23:1, 2.
JOSHUA. Joshua 23:14-16; 24:14, 15.
INTERPRETER. 1 Kings 19:1, 2, 3a.
ELIJAH. 1 Kings 19:9-18.

SOLO. "Is Not My Word Like a Fire?" (from "Elijah").

JUDGMENT AGAINST FALSE LEADERS

INTERPRETER. Jeremiah 1:1.
JEREMIAH. Jeremiah 23:9-12, 16, 17, 23-29.
INTERPRETER. Ezekiel 1:1-3.
EZEKIEL. Ezekiel 34:1-3, 7, 10, 15, 16, 31.

JUDGMENT AGAINST OPPRESSORS

INTERPRETER. Amos 1:1.
AMOS. Amos 6:1-6, 12-14; 7:14, 15, 16a.
INTERPRETER. Habakkuk 1:1.
HABAKKUK. Habakkuk 2:9-17, 19, 20.
INTERPRETER. Zephaniah 1:1.
ZEPHANIAH. Zephaniah 2:15, 3:1-7.
INTERPRETER. Hosea 1:1.
HOSEA. Hosea 4:1-3, 6; 6:1-3, 6; 14:1, 2, 4-6, 9.

SOLO. "He Shall Feed His Flock Like a Shepherd" (from "Elijah").

GOD REQUIRES WORSHIP

INTERPRETER. Haggai 1:1, 1:14.
HAGGAI. Haggai 1:2-11, 2:6-9.
INTERPRETER. Malachi 1:1.
MALACHI. Malachi 3:7-10, 4:1, 2a.
INTERPRETER. Micah 1:1.
MICAH. Micah 4:1-5, 6:6-9.

THE KINGDOMS OF THIS EARTH FALL; HIS KINGDOM IS AN EVERLASTING KINGDOM

INTERPRETER. Obadiah 1:1.
OBADIAH. Obadiah 1:1-4, 15-17a, 21.
INTERPRETER. Daniel 7:1.
DANIEL. Daniel 7:2-14.

SOLO. "Ye People Rend Your Hearts" (Recitative and Aria from "Elijah").

GOD IS JUST AND MERCIFUL

INTERPRETER. Jonah 2:1.
JONAH. Jonah 2:2-9.
INTERPRETER. Nahum 1:1.
NAHUM. Nahum 1:3, 8, 14, 15a.
INTERPRETER. Zechariah 1:1.
ZECHARIAH. Zechariah 2:1-13; 3:7.
INTERPRETER. Joel 1:1.
JOEL. Joel 2:12, 13, 28.

THE REDEEMER COMETH

INTERPRETER. Luke 1:78, 79; Isaiah 6:1, 8.
ISAIAH. Isaiah 9:6, 7; 53:2, 4-6.

SOLO. "He Was Despised" (from "The Messiah")

"THE WORD MADE FLESH"

SAINT JOHN. John 1:1-5, 9-18; Revelation 22:16, 17, 20.

BENEDICTION. Revelation 21:21 (pronounced by the pastor or the INTERPRETER).

POSTLUDE. "Hallelujah Chorus" (from "The Messiah").

Rethinking Adult Religious Education

By J. BURT BOUWMAN
Pastor of the College Baptist Church, Hillsdale, Michigan

The church is being called on today to rethink its program of adult religious education. Some things are happening in our society that make it imperative for the church to face that responsibility. The way in which the church undertakes this task will determine very largely the part it will take in the reconstruction of society that is now in process.

Among the various things that are calling upon the church today to rethink its program of adult education is the fact that we now know that adults can learn. Several years ago Dr. Frederick B. Robinson, in an article in the *American Magazine,* "Is Your Brain Power Increasing with Your Age?" discussed what he called "the camel theory of education." It is a common opinion that in the days of youth one can drink deeply at the fountain of knowledge—at school or college—and is then well supplied for the rest of his life. Professor Thorndyk, of Columbia University, made an exhaustive study of the learning capacity of the mature, and discovered that in some respects an adult can learn more rapidly than a child in his teens. The results of his study are published in his book *Adult Education.* They effectively refute the commonly held idea that when a person comes to be thirty or forty years of age the learning capacity invariably ceases.

The church has been slow to recognize the importance of this truth. It has seldom been interested in getting people to think. It has largely followed the process long ago stigmatized by Isaiah when he said, "Rule by rule, rule by rule; line by line, line by line; a little here, a little there!"

While the church grasps but slowly the significance of the new day of learning for grown men and women that is upon us, outside of the church adult education is growing at a rate that even surprises its most ardent advocates. For some years the evening-school movement has been having amazing success. Now especially, with the new leisure and the backing of government money, thousands of adults are engaged in studying almost every conceivable subject. These subjects are in the cultural as well as the technical fields, and well-trained teachers are employed as instructors. While without doubt the amount of government expenditure for this purpose will be decreased in the future, we can be certain that the movement of adult education is here to stay.

This movement, so wide-spread in the number of people involved and in the new fields of interest that are being cultivated, should point the way to significant changes in the educational program of the church. It suggests that the time is ripe for religious educators to strike out into fields of interest that logically belong to the church but have been considered extraneous, or else too difficult.

The changes which a program of adult religious education would require to match the new adult education outside the church are drastic, but not impossible to effect. They relate to the curriculum, class organization, the teaching staff, and teaching methods. We believe that they would be welcomed with enthusiasm, certainly by a considerable minority.

There is, however, a far more powerful challenge being put to the church to rethink its program of adult religious education than that thrown down by the new movement of secular adult education. It lies in the necessity of developing, and quickly, a progressive, though sane, leadership among the laity of the church in order to face the urgent problems of our day. While our theological seminaries, colleges, and religious journals are developing a Christian philosophy on current social and economic problems, the fact remains that the Christian ministry has not succeeded in bringing any considerable number of the people of the churches to a Christian attitude on these great social issues. Morrison, in his book *The Social Gospel and the Christian Cultus,* suggests that the preaching of the social gospel by the minister will not produce new Christian attitudes on these problems until this message can be integrated into the worship of the church. It is also true that the social message will not have much meaning to worship until the laity by a process of education has made the social message an essential part of its own Christian faith. Earnest Johnson, in *The Church and Society,* acknowledges this truth when he says:

> "The Protestant principle of the 'priesthood of all believers' requires that the members of a Christian fellowship shall have a voice in the framing of its declarations of faith and in the making of its programs. This means that the evolution of a Christian social ethic must at all costs be accomplished by the membership itself, rather than by a clerical interpreter of a doctrinal tradition. . . Far and away the most important social undertaking of the pulpit and the church school is—through acceptance on the part of the church itself of the principles of Christianity as expressed in social life—to bring the church actually nearer to the level of the church ideal. As it succeeds in this task it wins the right to address the community. Its all-absorbing responsibility is for Christian social education."

Kirby Page challenges religious educators to throw themselves vigorously into the crusade for a coopera-

tive commonwealth. Leaccock, in *The Christian Century,* quotes Sec. Henry Wallace as follows: "The truly dismaying thing is the luke-warmness, the wishy-washy, goody-goodness, the infantile irrelevance of the church."

It has been said that a peaceful revolution in our Western civilization will be possible only if a sufficient number of people shall be found who can direct us into new but peaceful paths. Of course this critical situation in our modern day is a challenge to the full program of the church, its fellowship, its worship, its preaching, but the crux of it now is the education of adults. We have been bending all our efforts to develop a leadership in the social gospel. The task is being fairly well done. While there may be some disagreement on certain issues, at any given time there is a commonly accepted position in a wide area of problems on which the leadership can move forward—but on which the church as a whole fails to move. It is, in short, a leadership without a following. The social crises confronting Christianity today are demanding that the church shall undertake the task of educating its membership for social reconstruction. Without a membership there obviously is no church, and without a membership that is socially alive the church will be doomed to futility and death.

Those who have been anxious to see the social gospel produce a better social order have recently coined a new phrase, namely, "social action." The next step in the building of a Christian society is to construct a program of social action. Commissions on social action have been appointed by several denominations; a technique has been provided by which thousands of people in our churches are given an opportunity to express themselves on certain social issues; however, before there can be even an effective minority in the churches to register their convictions on many of the social issues there will need to be a far wider indoctrination of social ideals in the membership. The prohibition movement resulting in the Eighteenth Amendment was a form of Christian social action, but it failed because of an inadequate program of education to give it continued direction and support. Really effective Christian social action will come only in response to ideals, convictions and attitudes on social issues.

The Great Teacher himself calls upon the church to rethink its program of adult religious education. While it is interesting to observe that Jesus' work as a teacher was entirely with adults, his most striking contribution is in the method of teaching which he used. There is no record of his sitting down with his disciples to study a passage of Scripture as such. He begins, "A certain man. . .", or by interpreting an actual experience that had just taken place. He might use a Scripture passage to endorse or illustrate a point in his teaching, but he invariably dealt with the livin stuff of human experience. For him Scripture was source-book, but human experience a text-book Every adult teacher has the privilege of giving spiritual interpretation to experiences of joy an sorrow, victory and defeat, and to point the way t the best possible life under our social system. Jesus the great teacher of all time, calls the church to re think its methods.

But perhaps the most insistent demand for th church to develop a new program of adult religiou education comes from our Christian youth. For man years now we have been hearing that youth is th hope of the world. We see one crop of youth afte another grow up with high hopes and then go the wa of all adults. We are in a vicious circle. Youth ar urged and inspired by baccalaureate addresses and i youth conferences to go far beyond the present genera tion of adults. But the moment they would begin the find an adult-controlled world. Adults control th economic system, the home, the church, the state, th educational and recreational systems. Youth face stone walls of age-old prejudice and hoary tradition Soon they lose their idealism, become disillusione adults—and settle down, adjusting themselves to th *status quo.*

There has recently been organized a new movemen under the name "Christian Youth Building a Ne World." With what are they to build it? The build ing-plans, the materials, the tools are all in the hand of adults. Adults themselves will have to begin th building, and invite youth to share. On such a basi of sharing we can preserve and utilize the enthusiasm and idealism of youth rather than let it dash itself t pieces upon the hard wall of the indifference an prejudice of adults. The new world will not be buil by youth, because while they are youth they are no permitted to build. When they become adults the no longer want to.

Adults are inevitably in a continual educationa process. The newspaper, the radio, motion-picture are everlastingly at work to determine their mind-se They make him a nationalist, a red-baiter, a wet, o whatever the particular situation may call fo Propaganda on an unheard of scale is educationa material for the adult. For the church to meet thi propaganda on an equally extensive scale with pur poseful Christian teaching is at present well-nigh im possible. But if within its own membership th church fails to meet this propaganda with a sane honest, progressive program of Christian educatio for adults it will mean disaster, not only for th church, but also for society. The church has no mor important and no more urgent task than that of re thinking and reshaping its program of education fo adults.

A Happy Experiment in Pastoral Evangelism

By HILLYER H. STRATON, Th. D., Muncie, Indiana

From the preaching of Peter on the day of Pentecost to the present a dynamic, forward-moving church has always been accompanied by a vital evangelism. When the passion to tell others the good news of Jesus and his love is at a low ebb the church is likewise at a low ebb. Valuable as educational and worship programs may be in a local church they can not be substituted for the Christian warmth and emotional uplift of a sane evangelistic effort.

I have used the term "emotional uplift" purposely. The attempt to minimize emotion in religion—and even abolish it from religious worship—has been one of the strangest movements in twentieth-century church life. Due to a false emphasis at certain times on emotion, this attempt can be understood; but it cannot be defended either on grounds of reason or of psychology. All art appeals to the emotions, and if religion is not an art, the art of good living, it is nothing. Did not Jesus say, "I am come that ye might have life and have it more abundantly?"

There are scores of churches in our land that have not had a special evangelistic service in years. This is due to two principal causes. One is that the church remembers some unfortunate experience in a previous evangelistic service. In nine cases out of ten this centered around the financial expectations and demands of the visiting evangelist. I am persuaded that the depression has taught professional evangelists a much needed lesson in this connection. The other cause is that the depression and the consequent decline in church income has made it impossible to secure the services of an evangelist because it was feared he could not be adequately paid. Churches in this group will be interested in the program carried out by the First Baptist churches of Anderson and Muncie, Indiana.

During the latter part of February, 1936, the Sunday School Board of the First Church, Muncie, met with the pastor to discuss ways and means of revitalizing the church school, after the terrific assaults of the severest winter on record. The need for the customary pre-Easter ingathering was likewise kept in mind.

An attendance contest with the First Baptist Church of Anderson was suggested as a way to engender enthusiasm. This met with instant response. The question of an evangelistic exchange, with the Rev. E. J. Smith, of Anderson, preaching in Muncie and I in Anderson, was considered. Everyone felt that a program worked out together by the two churches would be of inestimable benefit to both. With this in mind a challenge to such a contest was sent to the Anderson Sunday school. They replied by accepting and enlarging the program to include attendance at the Sunday morning and evening church services.

Doctor Smith conferred with me and we worked out a combined program for the seven weeks from March 1, until Easter. Each Sunday was given a name, "Telephone Sunday," "Card Sunday," "Visiting Sunday," "Automobile Sunday," "Round-Up Sunday" and "Decision Sunday." The names suggest what efforts were put forward on the various days. On Palm Sunday a palm was given to every member of the church and church school who had not missed a Sunday during March.

First Baptist Church, Anderson, Indiana

It was decided to spread the evangelistic messages of the visiting minister over a period of weeks rather than to center upon one week of intensive meetings. For five Wednesday nights Doctor Smith preached in the Muncie church; on Thursday of the same weeks I preached in Anderson. This could be worked in a very happy manner because the two cities are only twenty miles apart. There were many advantages in this plan. We found that more people could come one night out of the week than could attend every night of an intensive effort. Then, far more time was given for visiting and personal work. Likewise there was a definite building up in attendance and interest from week to week.

The two churches do not differ greatly in size, attendance, contributions, and the type of people that make up the congregation. The cities, Muncie and Anderson, are, moreover, so nearly of the same size that there is a spirit of friendly rivalry between them. This was immediately reflected in the two churches. Each group was bent on outdoing the other, for the honor of their respective communities. This natural

and normal human impulse was used to good advantage in building and strengthening the two churches; and in all Christ was glorified.

A printed card announced the services and the sermon topics for both churches. One of the interesting factors in connection with the preaching mission was the close parallel in subject-matter and type of sermon. This was done without special planning and only became apparent when the messages were delivered, but it did show conclusively the guidance of the Holy Spirit.

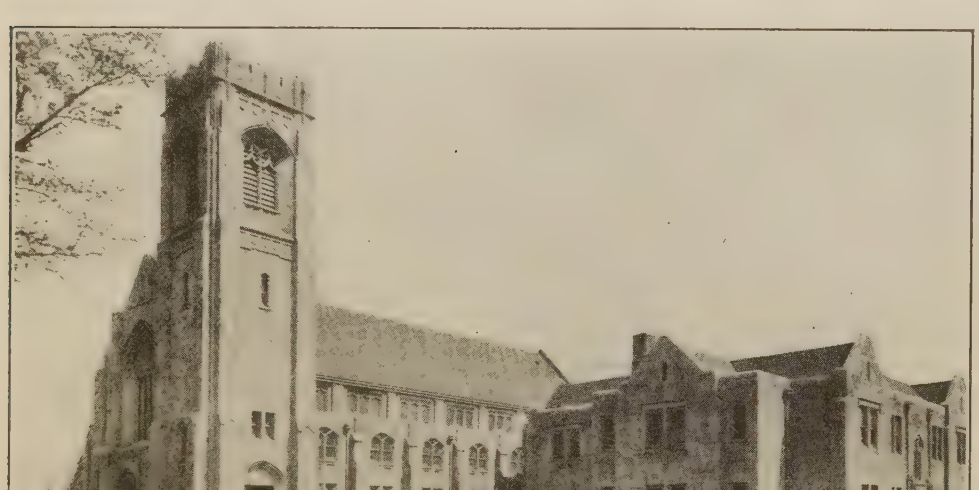
Many ministers who see the need of special services, but who are wary of the professional evangelist, attempt to do the preaching themselves. I have always felt that this is a mistake. It overtaxes the minister and surfeits the people. The greatest preacher in the world has his own method of sermonic treatment that is bound to become more or less familiar to his congregation. An outside man, even though he may have less intrinsic ability, will bring the freshness of a new voice and of different mental and spiritual processes that cannot but be appreciated by a congregation. Again, one's own people have a tendency to say, "I can hear him any Sunday, I am a little weary tonight, so I just think that I'll stay home." The opportunity to hear the visiting minister, on the other hand, must be grasped at the time or it is lost irrevocably.

Two advantages of pastoral evangelism on an exchange basis are, the pastoral approach—which even the best professional evangelist often fails to appreciate and understand—and the lack of pressure needed to finance such an exchange. The latter feature has always had a healthy reaction on the part of the congregation. In this particular effort the program cost each church less than thirty-five dollars. The expenses were paid and a small sum was given to each minister—that little more than paid for the gas and o used in driving back and forth. The real recompen to the pastor was the joy and encouragement of seei the work of the churches leap forward.

Interest in the contest was heightened by vario organized classes entering into subcontests. mimeographed paper, with information about t effort, was distributed each week in the Anderson a Muncie churches. It was gotten up in newspap style, with streamer headlines and terse, effecti copy. It did much to keep the people informed the progress of the program.

The two church schools, to use racing parlance, r neck and neck, but the Muncie church finally nose out Anderson. However, the contest resulted in t largest attendance in the history of the Anders school, on three different Sundays. Anderson won the Sunday morning attendance, by a substanti margin. For a number of years they have ha the Unified Service, with the preaching coming befo the Sunday school lesson period. This gave them a initial advantage that Muncie was not able to ove come. The attendance at the preaching services Muncie actually doubled during the contest. Much this gain has been maintained. Many people got int the habit of coming to the church service wh formerly acted as if the Sunday school was the su and substance of the whole church life. The churche ran so close in the total Sunday night attendance tha it would have to be called a tie. The officials of bot churches were greatly heartened by the movement an rejoiced at the happy thought that brought it abou We advise other churches and church schools tha want to "start something" to try our scheme, or som thing similar.

The regular evangelist has his place, and may some times be utilized by th church, but this type of co operative pastoral evange ism will never fail to brin a great blessing to th churches that adopt it. In cidentally, one of the out standing phases of such a effort—from the standpoin of the minister—is the op portunity to get acquainte with a brother minister i a way that otherwise woul never be possible. Friend ships for a lifetime will in variably be made and spirit of understandin will develop that canno but bring a blessing to bot pastors.



First Baptist Church, Muncie, Indiana

Is There a Future for Religion?

By FRANK B. FAGERBURG, D. D., Los Angeles, California

(The following is an excerpt from Doctor Fagerburg's *This Questioning Age,* a recent addition to the Publication Society's "Judson Press Sermons" series. Copies of the book may be secured from the Philadelphia headquarters, or any of the branches, for $1.00, postpaid.)

In his book, *Cardinal Ideas of Jeremiah,* Doctor Charles E. Jefferson points out that this old prophet twenty-five hundred years ago learned a secret that we very much need to learn today, namely, that real religion is an affair of the heart. Ceremonies are helpful, but they are not essential. They are convenient and valuable expressions of faith, but they are not of themselves faith. Religion itself can live when the expressions of religion have disappeared. Jeremiah came to see that animal sacrifices were not vital to religion; nor the ark; nor even the Temple. Imagine it—the Temple not essential! Every Jew supposed that it was. They felt that it was peculiarly, enormously sacred, for God met and saved his people there. Jeremiah insisted that the tables of the law were not essential to religion; the law must be written on the heart. He said that the city of Jerusalem would be destroyed and the Jewish nation scattered. Why, the permanence of these were at the heart of their religion. Not by any means, insisted Jeremiah—"true religion cannot be linked indissolubly with any tradition or any custom or any institution or any city or any nation or any people. *Religion is an affair of the heart* and therefore cannot be obliterated. God is indestructible, and so also is the soul; and as long as God and the soul endure, religion can never be destroyed."

The sooner we learn this fundamental characteristic, the nature of true religion, the sooner we shall save ourselves a deal of unnecessary and exhausting worry about the future of our faith. Religion identified with any specific explanation, theory or ceremony is in a precarious situation. Overnight some new discovery, or emphasis or turn of thought may destroy or alter that explanation, theory or ceremony, and then where is religion? Let religion—the living experience of the life of God in the soul of man—be identified with nothing except the throbbing, breathing reality in the heart. And know that so long as man is as he is, and so long as God lives, religion is deathless.

There are two inevitable expressions of that inner reality. The first is *theology.* But theology is not religion, any more than astronomy is the movement of the planets, or any more than a cook-book is food. Astronomy is a description of the movement of the planets, the cook-book is an explanation of the methods of preparing food. So theology is a description of religious experiences, an attempted explanation of spiritual realities. This is no reflection upon theology. A religious man who has contempt for theology is either ignorant or a fool. Religion cannot live without theology, for as soon as you begin to talk about faith and religious experience you have theology. Theology is inevitable, and properly understood immeasurably helpful. It is for a religious man one of the most absorbing and interesting topics in the world. It has been called "the queen of the sciences," for it is an attempt to define or describe the ultimate realities of the universe. But theologies change with the development of man's thought and with his changing experiences. Men of one generation may describe the experiences of religion differently from the men of another. Tenets of theology can be completely overthrown and left behind, but this does not mean that the inner realities which those tenets have tried to explain are overturned or left behind, for we repeat, theology is not religion.

Astronomy has changed its explanations many times, but the movement of the spheres has not changed. From the earliest and crudest theories of cosmology, which described the earth as a flat disk, with heaven an inverted bowl above and hell a bottomless pit beneath, and the stars pin-pricks through which the light of heaven shone, down to our present theories of unthinkable space and unimaginable distances, the stars have gone on regardlessly in their courses. These star movements are the reality, astronomy is the attempted explanation of that reality. Religion is the reality of God in man and man in God, theology the explanation of the reality.

Study the development of the idea of God and you are amazed, entranced, by the steady change and advance. There have been dozens of explanations of God, and of Jesus and the cross, and prayer, and immortality, but as they have been left behind or changed, religion itself—God in man's heart and man in God's—has gone on unchanged and durable. Beware how you pin your faith to any tenet of theology, to any theory of the inspiration of the Bible or the atonement or miracles; else some morning you may awaken to find your theology untenable. God help you if your religion must go lost with a lost theology! Theology is important. It is essential that we think straight, that we refuse to change and overthrow rashly what is old unless something new is better and more tenable; but I stand in the maelstrom of all our

theological debates and controversy, interested, disturbed at times, but unmoved; like a man who stands upon a rock jutting from the sea, while the wind and waters blow and swirl about him, and fears not because his foundations are secure. I feel beneath my feet an unmoving foundation while the winds of theological dispute blow and swirl. The pillars of the ocean rock go down into the very structure of the earth, and mine go down into the very existence of God—his life in my heart and my heart and life in him. I am no more concerned about the future of religion than I am about the future of the stars.

Our little systems have their day;
They have their day and cease to be;
They are but broken lights of thee,
And thou, O Lord, art more than they.

The other expression of religion is *form, ceremony, ritual.* As inevitable as theology is the physical expression of faith. The Quaker who abjures all ceremony has in his unceremonial worship built his own ceremony as he sits in silence and contemplation awaiting the Spirit. That is his expression of religion. No generation will express its religious experience precisely as another. The early Hebrew expressed it in animal sacrifice in the tabernacle and the Temple. The early Christian expressed it in the communion supper and a preaching and testimony service. The Catholic expresses it in the mass, in ritual, in the confessional. The Protestant expresses it in a simple service of teaching and preaching. In the past we have expressed faith in long prayers of thirty or forty minutes, but now they must be ten minutes—or better, four or five minutes—long. We expressed it in three Sunday worship services, now in two, or even one. We express it in baptism, or no baptisms. But we shall not identify religion itself with any of its formal expressions. The reality lives on when the ceremony changes or is destroyed. Doctor Jefferson writes:

"As for the discarding of certain practices, let us not be needlessly alarmed. There are different types of piety, and religion *delights in creating new forms of expression.* . . We do not do many of the things which the Puritans felt God wanted all men to do, but we are nevertheless religious. We show our religion in new ways. We organize Y. M. C. A.'s, Y. W. C. A.'s, Y. P. S. C. E.'s, Men's Leagues, Women's Clubs, Boy Scouts, Girl Scouts, and a hundred different kinds of societies and organizations for social service and community uplift. We are as religious as the Puritans, but we show our piety in a new fashion. Religion is an affair of the heart, and each generation has the right to be religious in its own way."

That our expressions of the spiritual reality change does not mean that the reality itself changes. Like the river-bed that remains constant while the stream floo or gently flows, the life of God in the soul of m remains constant as the stream of changing ceremo and expressions of faith move on. Religion ne not be imperiled if animal sacrifice, or the mass, or form of baptism be changed or left behind, for t expression is not the spiritual reality.

Change and decay in all around I see,
O thou, who changest not, abide with me!

We can do ourselves and the cause of religion greater service than to get clearly fixed in our min what religion is, the life of God in the soul of ma and the truth that "so long as God and the soul e dure, religion can never be destroyed." Religion is necessity expressed in belief and form, yet abides living reality beneath the change of belief and for This clear truth about religion will save us from do matism and bigotry, from fruitless anxiety, may from despair. Man cannot get along without Go and however he describes and expresses his faith God and his experience with God, his hunger will co tinually live on and continually be satisfied in God.

There is no excuse for a shallow Pollyanna op mism that sees religion on an inverted toboggan-sli driven inevitably up to universal and eternal victor Religion can abide through the changes and decay systems of theology and worship, but it cannot gro strong through false hope and the indifference a neglect of men. Neither science nor "modernism can kill faith, but human indifference may retard progress. Let not our vision of the abiding realiti of religion lull us to sleep, but rather challenge us gird our loins, for the rousing of faith, the stirri of the life of God in the soul of man.

The Christian Teacher

The Christian teacher is conscious that he is call of God to the sacred ministry of leading the lambs the flock into the fold of Christ. Since this is t very heart of his work, we are not surprised to rea in *Counsels to Teachers,* "In selecting teachers, should use every precaution, knowing that this is solemn a matter as the selecting of persons for t ministry. . . Teachers should strive to realize t greatness of their work. They need enlarged view for their work, in its importance, ranks with that the Christian minister." It is this spiritual feature the work that brings to the God-fearing teacher h greatest joy, his greatest remuneration. "And th that be teachers (margin) shall shine as the brightne of the firmament; and they that turn many to righ eousness as the stars for ever and ever" (Dan 12:3).—*C. A. Russell, in "Home and School."*

A Pastor's Confession About Missionary Education

By HENRY G. WESTON SMITH, Norristown, Pa.
Author of *The Pastor at Work in Christian Education*

The program of missionary education in the local church has never yet been completely standardized. It is unlikely that it ever will be in a way satisfactory to all churches. There is, however, a very practical question facing pastors and the women who are leading in the missionary education programs of our churches. We refer to the relation of the missionary societies and such other organizations as the church itself, the departments in the church school, and the school as a whole.

A great deal of valuable missionary training is being accomplished by means of the present plan. This plan, of course, involves the Women's Missionary Society, World Wide Guilds, The Royal Ambassadors, Crusaders, Heralds, Jewels, and other like agencies. It also includes monthly or more frequent programs in the Sunday sessions of the church school. Furthermore, no pastor who is alive to the great challenge and thrill of our foreign and home missionary enterprises would fail to make use of missionary education material at appropriate times in the pulpit and prayer-meeting.

The immediate question, then, for many pastors, is: Should the program of missionary education be strongly pushed in the Sunday session of the church school and at the same time in all the separate organizations? The assumption of some who ask this question seems to be that it can be answered once and in one way for everyone. There must be a plan, they assume, which is right and can be used by everyone. This is probably a false assumption. The program in any church depends, in great measure, on local conditions, local habits, local ways of approaching a given problem.

One has to ask himself, therefore, the very plain question: "How can the best missionary education program be set up in *our church* in view of all the circumstances which *we* face? A general missionary or a general Christian education committee will want to study this.

The only standardized policy that can apply everywhere is that there should be a worth-while program that will accomplish the best possible results in the local field, finally relating that local field to all of its responsibilities locally and to the ends of the earth.

With such a policy as this, local leaders will, of course, have to be very open-minded. They will have to be able to say concerning each age-group in the church: "Are these adults getting regular missionary education?" "Is it proving of interest and of value to them?" "Are these juniors receiving proper missionary education?" "Is it taking hold upon their lives?" "Are they really becoming more Kingdom-minded?" "Are these primary boys and girls receiving effective missionary education?" And so on with each age-group.

If the answer to all such questions is in the affirmative, then the church is facing no problem so far as its missionary education program is concerned. If, however, a survey of the constituency proves that the best results are not being achieved for the largest number and there is something that can be done by way of modifying the present plan in order to reach a larger group, or to reach more effectively those who are already reached, then all forces should, in the spirit of Christ, be earnestly desirous of bringing about *such a modification as will help.*

Pastors are frequently made conscious of the fact that there is not a perfect agreement between those who are planning the missionary education program at denominational headquarters, whether we now think of denominational headquarters as being in the executive groups of the association, or of the state, or of the Northern Baptist Convention. They have the feeling that the women who are leading so nobly in our missionary education work are often being coerced by "point standards," or the like, which will embarrass local church, associational, or state leaders who do not measure up to exactly those standards.

A school of missions, for example, they feel must conform to certain arbitrary requirements, or it does not offer the desired number of point credits. Certain organizations must be maintained, or there will not be point-credits for these. Certain plans must be carried out in the Sunday church school, or there will not be credit for these. In the local church, people are desirous of doing their work commendably. They want to play the game along with the majority of people who are in somewhat similar situations. They do not like to question point-standards, nor do they feel it is ethical to report themselves as having complied with point-standards when in certain respects they have not conformed, even though they may be convinced they have done much more in the way of missionary education than the point-standards require.

The time has come for a policy on the part of our leaders to encourage to the greatest possible extent the local church in developing its own program according to the needs which are there found, the items of greatest importance being regarded perhaps, as:

1. Quality of material presented (text-books, worship programs, stories).

2. Number of persons reached, times, number of hours spent by them.

3. Actual participation in missionary giving, missionary thinking, and missionary work.

There are some churches in which great need exists for the continuance and enlargement of *special* missionary organizations. This is true because if these special organizations were to be neglected, there would be no agency in the church to carry forward the work they are doing. At least, there would be no organization to do it as well as they are doing it. This is more usually true in the case of churches not having a vigorous Sunday church school organization and program, departmentalized and involving activity; and sharing in all the work, thought and play of the group. There are other churches where the program could be made to reach a larger number, and could be better conducted if it were made the responsibility of an associate superintendent in each of the departments in question; and were carefully coordinated with the work of the respective departments. This is, of course, in keeping with present attempted trend There are still other churches in which a certa amount of the work should be done through t Sunday church school organization, and a certa amount through separate organizations; the aim bei finally to bring all together in one well-related pr gram that branches out in the various directions th are logical and needful.

Unification is an ever-present need in all our educ tional work; but there are some churches in whi the work of the church school is being so inadequate done that unification *about it as a center* would very hazardous. We *need,* in other words, to make careful study of our educational factors in the loc church to discover what is most hopeful, and the work from that toward the ideal, not being final content with anything short of a unified program Christian education vitally centered about *the churc as a whole;* treating each individual's life as a unit and regarding the Kingdom program as having hard and fast boundaries between true Christian ed cation, true Christian evangelism and true Christia missions.

Home Talks

By FREDERIC S. LaRUE, Beaver Dam, Wisconsin

Do It Together

Whatever holds parents and children together is character insurance. From babyhood up we must live and play with them. Every hour spent together at clean games, fishing, swimming, singing, autoing, hiking begets love, comradeship, and an ease of communication which will cause son and daughter to bring real troubles to father or mother. Plan now to spend evenings together. Better understanding will make you wiser in your efforts to help, and make it easier for the child to come to you. Parents and children should at least be on intimate terms.

Preachy Talk Versus Table-Talk

Attitudes toward life that we take as we talk with our children around the dining-table are more influential in shaping their religion than sanctimonious advice. That hateful, greedy, dishonest attitude father revealed toward his business competitor is his real principle of life. Mother's jealousy, scathing criticism, hateful suspicion of her associates are the principles she lives by. Friendly respect, honest admiration, fair-dealing, considerate estimates of people throw an entirely different tone into the lives of children. Don't save your best manners for visitors. Use your "company voice" at every meal.

Special Days

As the state promotes patriotism by observing sp cial days, so may parents use them to promote attac ment to the home. Celebrate birthdays with suitab ceremonies, cake with candles, a trip, attendance the whole family at some amusement. Christmas a Thanksgiving offer other opportunities. Weddi anniversaries renew sweet, strong attachments of pa ents and foster similar conceptions in children. Su a program followed for years unfailingly produces sense of family unity, a strong and binding lov loyalty to the family conceptions of right and dut Begin now and keep it up.

Obedience

"When I speak, my child moves." And when y don't speak, what does he do? Wouldn't you like have his judgment, love of truth, desire to please, lo for you so developed that you can trust him even the "big boss" is absent? Fear as a motive is le reliable than love; it causes deception and secrec and separates parent and child. Good behavior can produced as a result of the child's own judgment a choice. Real morality and strength come with ind pendence. Let's not train our children to an obed ence produced by fear.

Half Truths

Teen-aged youngsters, cock-sure of some wrong position, usually hold one end of a truth. Overweight is unhealthy, so girls go to extremes to be underweight. Courage is a manly virtue, so they are reckless before danger. Frankness and sincerity are infinitely better than prudery and hypocrisy; so they are brutally blunt, and opposed to religion. Practically all virtues are thus misapplied by adults as well.

Spirit of Adventure

Spirit of adventure (closely related to wanderlust) is a normal youthful trait. Misguided it leads to crime, directed aright to discoveries, on the face of the globe, in science; ventures in new fields of knowledge, in business; courage to stand for the right in face of opposition. Let's develop it, distinguish it from recklessness, and guide our children in their activity under its influence. Athletics, public literary or musical performances, undertakings where youth is called upon to stand alone and do the unusual afford training. Pity the youth whose parents kill his spirit of adventure!

"I Can Do It Myself"

"I can do it myself in less time than it would take to show the kid—and watch to see he doesn't bungle." Right you are, but if the child's development, his future helpfulness, are worth anything, time spent showing him in a friendly way is your best investment. When he wants to help, let him. Skill and interest will develop with surprising rapidity under patient and friendly direction. While his future helpfulness will repay you for your trouble, the friendly relations and capacity to do worth-while things will be your richest income from this investment of your time.

Get Help from Your Church

Practically every church has experts in child culture. Denominational catalogs contain titles of many books furnishing valuable help to parents wishing to surround children with right influences. Some of these books give in simple terms the principles of child development, a knowledge of which is very helpful to a parent. Your minister, too, can give you help. Ask it of him. The study of some one of these books, conducted by the minister for parents, would enrich the lives of children from all the homes. Why not ask it of him?

"For Better, for Worse"

Very wisely the church put those words in the marriage ceremony. Not long after the wedding we find the faults in each other, perhaps to be embittered by them. What ought to be the right attitude toward the "worse"? As all are faulty, no marriage can be happy that expects perfection. Each must be patient with the faults of the other. While each strives to overcome long-established evils in himself, he must make allowance for his mate. The attitude of mutual consideration and sympathy will help. Be loyal despite the fault; it's the happy way.

A Dwelling-House as a Sunday School Building

By J. Elmer Russell, Auburn, New York

There are many Sunday schools which do not have adequate rooms for all the classes and departments. A few years ago the religious educational building craze was at its peak; many churches got themselves deeply into debt through such building. This building debt must now be paid, in a time of depression. Undoubtedly there are churches which at the present time may wisely consider a new Sunday school building, or an addition or an improvement to the present one; they will be wise, however, not to go too deeply into debt in carrying out the enterprise.

There is a way, however, of meeting the building situation of which the writer has seen several illustrations. This is to buy a dwelling-house near the church and turn it into Sunday school uses.

A church in Oswego, N. Y., had dreamed of a new Sunday school building, but there was a possibility that in a few years this church and another church might merge. It was felt wiser, therefore, not to put into a permanent structure too much money. The church was able to buy quite a large house on the street immediately at the back of their lot and connect it to the church edifice by a passageway. This house is available for much of the Sunday school and also for the social gatherings of the church.

A church in Syracuse bought a house next door. While no passageway connects the two buildings, the dwelling-house is so near that even in stormy weather it is easy to go from the church to this Sunday school house. This building supplements the existing Sunday school equipment. Rooms both up-stairs and down are available for Sunday school use.

A church in Endicott, N. Y., lacked equipment. The parsonage stood next door. It was finally decided to buy a new parsonage, some distance away, and to use the old one for Sunday school purposes. This Endicott house is used for the beginners and primaries, and adds a much-needed homelike touch to the work of these departments.

A village church in Atlanta, N. Y., had back of the church-building horse-sheds. Of course the automobile has made the church horse-sheds superfluous, a thing of the past. The idea was conceived of turning these horse-sheds into further equipment for the work of the church. They were raised; shingled outside,

sheeted inside; a fireplace was built at one end and a kitchen at the other; and now the church has a very attractive little school building right back of the church edifice. The work was done during the depression, but the total cost was less than a thousand dollars, and the night of dedication the total amount was pledged.

Christian Living

(*Concluded from page 259*)

twentieth year may be the period for independent thinking, for impulsive thinking, for progressive thinking, for much thinking, but whether it is the period for clear thinking is not so evident. At any rate, no youth of twenty is likely to become the president of a bank, the principal of a high school, the head of a university, the pastor of an important church, the governor of a state, or the president of a nation. If, however, the youth of twenty expects to fill any of these positions at forty, he would better think about them at twenty.

It is said that only five men out of a hundred succeed in business. That is saying that ninety-five of them do not think clearly. How is it that the world's work is done by so few workers? How is it that a church with a thousand members will find only a hundred and fifty at prayer-meeting? Why, because only a hundred and fifty of them think; without confusion; clearly. How is it that so many men go down in moral crashes between the ages of forty and fifty-five? Why, because they have lost the ability to think straight. They fail—because they fail to forget.

When natural passions dominate us, they must be subdued. We often excuse ourselves by saying, "That's my nature; I can't help it." Moses was at first a hasty man, and of violent temper; afterward it was said of him, "Now the man Moses was very meek, above all the men who were upon the face of the earth." The disciples of Christian living do not always face a fight against the baser elements of their nature, but sometimes those that come from the better emotions.

The exhortations in the twelfth of Romans might well be memorized by us all.

"We rise by the things that are under our feet,
By what we have wasted of good or gain;
By the pride deposed, and the passion slain,
And the vanquished ills that are under our feet."

"EVERY service should find or make a place for silence. We talk too much, even to God. We should let him speak to us, at least occasionally!"—*Prof. F. C. Grant.*

The Kind of a Teacher They Want

The *International Journal of Religious Educat* gives the qualifications they put down when a class intermediate girls were "questionnaired" as to kind of teacher they wanted—their former teacher h just resigned:

"We want a single, young, woman—
Who is not always having "to get meals on Sunday the family"; or go off "to visit relatives" over week-end.
Who is neat, wide-awake, and a leader.
Who is a good hiker, and who would help us plan par and hikes.
Who will make the lessons interesting,
by discussing with us things about life which we not understand;
by explaining the Bible thoroughly and clearly;
by using pictures, stories, and other helps, in the cl sessions.
Who knows "more than the lesson."

The Needs of the Worshiping Adult

Picture the adult group in the church school, a note its constituency. In it are young and old. Ma of the younger men and women have just ente various relations: marriage, business, professio They are facing the world with its hard facts a engaging responsibilities. Some of them are d illusioned; the idealism of earlier years is dissipat Some are of an intensely practical turn of mind; th are in the harness and pulling heavy loads. They ca not always make the grade and consequently wond how far up the road success will give them a frien greeting. Some have scored success with the con quent hardening of the emotions. They do not sentimental and sometimes are cynical. Others ha reached the forties, that dangerous period of comp mise and lower standards. Still others are on the h of destiny and looking westward. In every adult gro are people like these, who need more than pep stim lated by the mechanical control of the emotions. Wh they do need is great truths to feed their minds; bread nourishes the body; outlooks that lift the so vast purposes to challenge the will; and assuran that the present order of life is so constituted that spite of baffling contradictions, delinquencies, a uncertainties it sweeps on and upward.—*Calvin Laufer, in "The Parish School."*

A plant blooms in my window;
The afternoon sun falls upon a placid lake;
There is adoration in a small boy's eyes
As he looks at his dog;—
Beauty, all about me and surrounding me,
And I have only to look out to see it.

—*Dorothy Ruth White, in "Character."*

Kingdom Builders Class, Chariton, Iowa

The Kingdom Builders Class of the First Baptist Church, Chariton, Iowa, was organized about five years ago. Its enrolment has reached about fifty. It would be known as a "fellowship, young married people's class." It carries out an interesting and successful program of study, service and sociability. Mrs. Ivan French is the president, Mrs. Fred Saunders, secretary and treasurer, and Mrs. Fred Willits, teacher. The Chariton Church, in the Southern Association, has a membership approaching three hundred and a Sunday school enrolment of about two hundred and twenty-five. The pastor is Rev. Harry Secor. Mrs. Robert Lewis is superintendent of the church school.

RECENT BOOKS

Order All Books from The American Baptist Publication Society

GIVE ME LIBERTY. By Rose Wilder Lane. Longmans, Green & Co. 62 pages. Price, 50 cents.

The jacket honestly says, "A book which makes you proud of being an American." If you are inclined to be a communist, or are fearful lest our country may get into communism, this little book should reassure you. Mrs. Lane thinks that our fellow citizens have enough horse-sense to save them from the slavery that she has found communism to be. She herself was of that persuasion—but isn't any longer; not since she saw it at first hand in Europe. "I came out of the Soviet Union no longer a communist because I believe in personal freedom." Things may be pretty bad economically here in America, but most Americans are better off than they know: "In the town (where she lives in Missouri) there are not sixty persons who would appear in statistics above the 'line of subsistence.' In the whole county only eight incomes are above the $1,000 a year which shows on income-tax returns. Yet this village has electric lights, a water- and a sewer-system, telephones of course, and a paved main street brilliant at night with Neon signs. The village offers every child free schooling through high school, and brings the country children to it in free buses. We get first-run motion-pictures often before New York does. Our beauty-shop has the latest equipment for facials, manicures, permanent waves. . . There are a number of electric refrigerators in town, and several electric ranges. . . Nearly every family has a car . . . the women all wear silk stockings, of course."

WHITHER CHRISTIAN YOUTH? By James H. Franklin and Richard Hoiland. The Judson Press. 70 pages. Price, 15 cents.

This is a classified summary of the recommendations which were developed by more than twelve thousand Baptist young people from Maine to California in connection with the series of Northern Baptist Youth Conferences held during the past year. It contains the pronouncements of these young people on such vital problems as: Personal Religious Living, Evangelism, World Peace, Race Relations, The Church, Politics and Government, The Liquor Problem, Home Life and Preparation for Marriage, Denominational and Interdenominational Cooperation, Education, Economics and Industrial Relations, World Missions, and Leisure Time. The manual will be particularly helpful for study and discussion purposes and ought to be much in demand by those who attended the youth conferences and helped to formulate the statements. It attracted wide attention at the St. Louis Convention and a large number of copies were sold there.

"The Making of a Man." By The Dean of Windsor. Charles Scribner's Sons. 133 pages. Price, $1.50.

This celebrated English leader formed the habit of meeting with those of his young friends who did a great deal of thinking and who wished to discuss with him their intellectual and spiritual problems. The book is a result of these conferences. He deals with such practical subjects as criticising others, appreciating others, getting control of ourselves, finding the right path to true religion, and making all experiences in religion contribute to the value of every-day life.

"See These Banners Go." By Frank S. Mead. The Bobbs-Merrill Company. 273 pages. Price, $2.00.

The chapters of this book first appeared in the *Christian Herald,* under the title, "Like a Mighty Army." It tells the story of nine of the leading Protestant denominations of this country in an appreciative and sympathetic manner and is filled with valuable, up-to-date information.

Dark Conquest. By William Heyliger. D. Appleton-Century Company. 1936. 202 pages. Price, $2.00.

This story, which was used as a serial in *Young People,* has made such a wide appeal that it is now offered to the public in book form. It relates the adventures of Jerry Lane in his struggle to overcome the despair and helplessness that first attended his blindness; his awakening to the possibilities of life when a trained German shepherd dog, Lady Nan, comes to be his companion; his endeavors to organize and build a business that would make him independent of charity; and his strivings to attain happiness and a place of service in life that approximate those of other people. Recommended for both young people and adults.

The Renewing Gospel. By Walter Russell Bowie. Charles Scribner's Sons. 296 pages. Price, $2.00.

An expansion of the Lyman Beecher Lectures on Preaching, delivered at the Divinity School of Yale University in April, 1935. It deals with such topics as, "Some Blazes on the Theological Trail," "Can We Trust the God of Jesus?" and "Christian Ideals Confronting a Rebellious World." Doctor Bowie offers much sane, wholesome counsel.

The Bible Treasury. By J. C. Squire and Rev. A. E. Baker. Grosset and Dunlap. 441 pages. Price, $1.00.

Daily readings, wholly in the language of Scriptures—including the Apocryphal books. It is a profitable book for family use, devotions or for private meditations.

The Pioneer Department of the Church. Lucile Desjardins. 70 pages. Illustrated. Price, cents.

The "pioneer department" of a church is the int mediate (early adolescent) department: Youth faci the unknown—rich opportunities—strange frontie It is thought that there are distinct advantages in t use of this term "pioneers," rather than the desig tion "intermediates," or "junior high." The purpo of the manual is, (1) to impress upon the church t importance of work with intermediate boys and gir (2) to unify the church's activities with such you people; and (3) to show the educational and religio value of symbolism to early adolescents. The denon national program for this age-group is consider especially from the point of view of symbolism. Th is a joint publication of The American Baptist Pu lication Society and the Board of Christian Educati of the Presbyterian Church U. S. A. The chapt titles are: "Interests and Needs of Pioneers," "T Responsibility of the Church for Pioneers," "A Adequate Program for Pioneers," "Organizing t Pioneers," "Use of Symbolism with Pioneers," "Ava able Materials" (study-books and other literature).

Biblical Literature and Its Backgrounds. I John Robertson Macarthur. D. Appleton-Centu Company. 528 pages. Price, $3.50.

This volume is the result of Professor Macarthu experiences teaching a course on the English Bible f a number of years in the Summer School of the Un versity of Colorado. The first eighty pages deal wi the Hebrew people, their land, history, language, r ligious life and literature. Then it considers the O Testament in general and its individual books, th Apocrypha and the New Testament.

How to Use Your Candid Camera. By Iva Dmitri. E. Leitz, Inc. Illustrated with seventy photo graphs by the author. Price, $3.50.

Presents brief and concise directions for using miniature camera, illustrating the various steps. It a timely book, since people are seeking instruction the technique of making successful pictures with th new type of machine.

Lesson Topics for October

October 4. The Macedonian Call. Acts 15:36 to 16:15; Rom. 15:18-21.
October 11. Becoming a Christian. Acts 16:16-40; Phil. 3:7-14.
October 18. The Spoken and the Written Word. Acts 17:1-15; 1 Thess. 2:1-12.
October 25. Christianity as Love. Acts 18:1-17; 1 Cor. 13.

INTERNATIONAL SUNDAY SCHOOL LESSONS
IMPROVED UNIFORM SERIES
THIRD QUARTER, 1936: THE SPREAD OF CHRISTIANITY

(First Half of a Six-Months' Course—Studies in The Acts, The Epistles, and The Revelation)

AIM. To lead the student to an understanding of New Testament Christianity, and to beget in him the desire and purpose to live the Christian life and to win others to faith in the Lord Jesus

These lessons are developed from outlines prepared by the Committee on Improved Uniform Lessons of the International Council. The outlines are copyrighted, 1934, by the International Council of Religious Education and are used by permission

LESSON X. SEPTEMBER 6. CHRISTIANITY FACING OTHER RELIGIONS

Acts 13: 13 to 14: 28; Rom. 10: 8-15. (Verses printed, Acts 14: 8-13, 19, 20; Rom. 10: 8-13)

GENERAL THEME: TURNING TO THE GENTILES

Prepared by MITCHELL BRONK, D. D.

Devotional Reading for the Opening Service: Psalm 72: 6-13

KEY VERSE: I have set thee to be a light of the Gentiles, that thou shouldest be for salvation unto the ends of the earth.—Acts 13: 47

Acts 14: 8-13, 19, 20

8 And there sat a certain man at Lystra, mpotent in his feet, being a cripple from is mother's womb, who never had valked:

9 The same heard Paul speak: who tedfastly beholding him, and perceiving hat he had faith to be healed,

10 Said with a loud voice, Stand upright on thy feet. And he leaped and valked.

11 And when the people saw what Paul ad done, they lifted up their voices, saying in the speech of Lycaonia, The gods re come down to us in the likeness of nen.

12 And they called Barnabas, Jupiter; nd Paul, Mercurius, because he was the hief speaker.

13 Then the priest of Jupiter, which vas before their city, brought oxen and arlands unto the gates, and would have lone sacrifice with the people.

19 And there came thither certain Jews rom Antioch and Iconium, who peruaded the people, and, having stoned Paul, drew him out of the city, supposing he had been dead.

20 Howbeit, as the disciples stood round about him, he rose up, and came into the city: and the next day he departed with Barnabas to Derbe.

Romans 10: 8-13

8 But what saith it? The word is nigh thee, even in thy mouth, and in thy heart: that is, the word of faith, which we preach;

9 That if thou shalt confess with thy mouth the Lord Jesus, and shalt believe in thine heart that God hath raised him from the dead, thou shalt be saved.

10 For with the heart man believeth unto righteousness; and with the mouth confession is made unto salvation.

11 For the scripture saith, Whosoever believeth on him shall not be ashamed.

12 For there is no difference between the Jew and the Greek: for the same Lord over all is rich unto all that call upon him.

13 For whosoever shall call upon the name of the Lord shall be saved.

A Bible Message for Every Day

Monday. Turning to the Gentiles. Acts 3: 44-52. Do not read anger into Paul's words (ver. 46) and symbolic act (ver. 1). That Israel rejected Christ was his erpetual problem and sorrow. Some of s have sometimes a similar experience.

Tuesday. Persecution for the Gospel's ake. Acts 14: 1-7. They were doubtess keeping in mind their Master's, When they persecute you in this city, ee ye into another" (Matt. 10: 23). Undaunted would be a good word to pply to them. That should the Christan always be.

Wednesday. The Cripple at Lystra. cts 14: 8-20. The sinner doesn't have o take a long journey to Jesus. If that ere necessary, how many would fail of is salvation! But Jesus Saviour is ever standing by the one ("impotent in his feet!") who needs to be saved.

Thursday. Perseverance in the Gospel. Acts 14: 21-28. Paul never disguised the fact that the way into the Kingdom and the life there are "through much tribulation." Maybe this had something to do with his remarkable success in winning men to the Kingdom. The struggle and the rough, up-hill road appeal—to men who are men.

Friday. Justification by Faith. Rom. 9: 25-33. We should not forget that faith saved even "B. C."; as it did when Paul wrote Romans; as it does now.

Saturday. The Universal Call. Rev. 22: 16, 17. How entirely the fulness of Christ ("the Spirit and the bride") dwelt in Paul! For the loud, constant word of his life was, "Come!—Take the water of life!"

Sunday. The Reign of the Righteous King. Ps. 72: 6-13. How positive, practical, is the righteousness considered here. The "judgments" (ver. 1)—laws, rules, principles—that God commits to us are always so.

At the Threshold of the Lesson

The Acts narrative. Last week's lesson left Paul and Barnabas at Paphos, on the island of Cyprus. We trace their journey in Mrs. Montgomery's captions:

13: 13, 14—They sail to Perga.
15-41—Paul speaks to the Jews.
42, 43—The people are impressed.
44-48—The apostles turn to the Gentiles.
49-52—They depart to Iconium.
14: 1- 7—From Iconium they go to Lycaonia.
8-11—A lame man healed at Lystra.
12-18—Attempts to worship Paul and Barnabas.

Paul's personal appearance. One of the books of the Apocryphal New Testament, "The Acts of Paul and Thecla," which was probably written at Iconium in the first half of the second century, gives a description of Paul which is evidently true, in a traditional sense at least. It reads: "And he went along the road to Lystra; and stood waiting for him; and kept looking at the passers-by. And he saw Paul coming, a man small in size, bald - headed, bandy - legged, well - built (square - shouldered?), with eyebrows meeting, rather long-nosed, full of grace —for sometimes he seemed like a man and sometimes he had the countenance of an angel."

That the gods visit the earth in human form is one of the oldest and commonest beliefs of the ethnic religions. Greek poetry and legend are full of it. Homer's *Iliad,* for example. Inscriptions recently discovered in the vicinity of ancient Lystra show that Zeus (Jupiter) and Hermes (Mercury) were preeminently gods of the place.

The Lesson Before Us

I. A Lame Man Healed at Lystra
Acts 14: 6-10

Lystra was about twenty miles southwest of Iconium. It was in the Lycaonian section of the larger Roman province of Galatia. Here Paul and Barnabas were in thoroughly heathen, Gentile territory, where there were few Jews to interfere with their evangelistic work. Lystra was evidently the home of Timothy, and we may imagine that that disciple and his mother Eunice were won to Christ at this time (16: 1; 1 Cor. 4: 15-17).

The cripple will have been sitting in the market-place, or at some street-corner, begging. In the world of "Before Christ" there were no eleemosynary institutions or organizations!

This miracle reminds us of those of Jesus'. For one thing there was faith. There had to be. Paul read in the man's face belief in the grace and power of Jesus, which he was proclaiming. Most preachers can tell just by watching the countenances of the congregation who are accepting and who are rejecting the message that is being delivered. Because of the tense employed the verb "walked," in verse 10, might be rendered "became a walking man."

II. Attempts to Worship Paul and Barnabas. Ver. 11-18

A myth was current in Lycaonia that the two divinities Jupiter and Mercury had once visited Lystra in disguise, only to be rejected everywhere except in one home. Maybe the Lystrians were minded not to make that mistake again! Such a miracle as they have just witnessed and such speech as they are hearing from the two missionaries, must surely be of gods. So they prepare to worship Paul and Barnabas.

That they identified the latter with Jupiter and Paul with Mercury interests us exceedingly, for it gives us a hint as to the personal appearance of the two missionaries. We visualize Barnabas therefore as a large, handsome, benign, quiet man—like the king of the gods; Paul as small, slight, nervous, talkative—like Mercury, the errand-boy and spokesman of the Greco-Roman pantheon.

"But when the apostles heard of it," of these preparations to do them divine honors, *they naturally were horrified.* Man-worship was a heinous sin to the Jew, and they were Jews; to be paid the reverence due Christ alone an awful idolatry to them as Christians. "To accept the popular tribute as being more than a man has wrecked many a good career" (Henry van Dyke). Yet one would rather be taken for a god than a devil!

The gates (ver. 13) may have been the city gates, or the vestibule doors of the apostles' abode. It was the custom to set up temporary altars wherever it was desired to make a sacrifice. Greco-Roman worship was little centralized, very eclectic.

Paul does not approach the heathen Lystrians as he did his Jewish audiences. For example, he does not quote the Old Testament to them. He uses the point of view of natural religion. We are reminded of his argument in Romans. If they had seen God in nature, recognized his hand in the earth-refreshing rain and fruitful harvest (ver. 17), they would never have deified sinful human types, as they and the rest of the Greco-Roman world were doing.

III. Paul Stoned. Ver. 19, 20

"There came thither certain Jews." Same old story! Were they not always dogging Paul's steps? Secular historians speak of the Lycaonians as notoriously fickle. It is but a little way from adoration to execration. At Iconium they had hurled stones at him; here they literally stoned him to death—all but. As the rocks rained upon the apostle, did he think of the time when he had stood impassively by and watched Stephen's agony? Paul recalls this experience in 2 Corinthians (11: 25).

Derbe, the last place visited, was a comparatively unimportant town. They were well received and made many converts; among them, probably, the Gaius of 20: 4.

IV. On the Way Back

Paul was a great believer in follow-up work. He was always returning or writing to the churches he had established. It must have required a lot of courage to go back to those towns from which they had been driven. But the souls of the newly won converts needed confirming; for, as Paul warned them, the way into the kingdom of God is through much tribulation (ver. 22). He had found it so.

On their return journey, perhaps because the season of the year was more favorable for Paul's shattered health, they did missionary work in southern Galatia, through which they had hurried on their way northward; then—back to Antioch of Syria.

They had a wonderful report to make, story to tell: of rebuffs and persecution? Yes, but also of splendid victories. It was good news to this mother church of Gentile Christianity to learn that the heart-door of the heathen world was opening wide to the love of Jesus.

V. What Paul Preached
Rom. 10: 8-15

This fragment of Romans may be taken as a good summary or sample of the word that Paul will have preached, in Lystra and all over the Mediterranean world. In it he makes four points:

1. *The word (revelation, saving truth) of God is not far-fetched,* inaccessible, hard to reach, but "near," right with one. It was so even in Old Testament times; that word was in the law. Paul assumes that the Old Testament is full of Christ (Messiah). He uses Deuteronomy 30: 12-14 in his argument.

2. *Confession is necessary to salva* Paul was establishing churches an church is a "called-out" body. In first century if a man was a Chris people knew it. There were few if sub rosa disciples. Certainly Jesus kn his own, but he likes to hear you say and to have the world hear you say

3. *The matter of confession,* in deity of Jesus, and the belief that he living Lord, actually spiritually pre with his followers; in the midst of churches. Paul was a good psycholog knew that confession helps to streng faith.

4. *This Christ is (would be) the S iour of all men.* Jerusalem Jew, G tian Gentile, it makes no difference him. Here Paul touches upon one his fondest truths—it was the seal charter of his ministry. He borrow phrase from the prophecy of Joel 32), Whoever will, out of his h (ver. 9), cry, "My Lord!" to Jesus any language, will be saved.

Practical Questions for Clas Discussion

¶ Much is said, here and elsewh about Paul's power as a speaker the gospel. In what do you imag that power to have consisted? W does he himself say about it?

¶ Why was faith a prerequisite of h ing, here, and in the case of Je healing wonders? Can we be bles by anyone in whom we do not lieve?

¶ In what sense had God really co down to those Lystrians, in the sons of Paul and Barnabas?

¶ Mention some of the bad effects o hero-worship that approaches deif tion.

¶ Do you honestly believe, as the apo himself did, that the hardships persecutions that Paul had to end in these missionary campaigns m him a better Christian?

Notes and Comments

"If our religion is not true we bound to change it; if it is true are bound to propagate it."—*Rich Whately.*

Persecution takes different forms different ages and societies. No faith Christian is likely not sometimes to perience it. And he must follow Master's injunction and example, "W reviled, revile not again."

In a few generations after Paul m these missionary journeys all the co tries around the eastern end of the M terranean were thoroughly Christ What did it? The steady hammer the indomitable perseverance of Paul Tarsus and the evangelist-missiona who had caught his spirit.

"If you are not confessing Jesus your Lord and Master you may be s that something is wrong with your fai —*Torrey.*

TEACHERS' HELPS

In the Men's Class

Charles C. Stillman,[1] Columbus, Ohio

The argument for missions in Romans 10:8-15 runs something like this: Accept and acknowledge Jesus as Lord and you are saved (Scripture backing: "No one who has faith in him will be disappointed"). The application is universal—Jew or Greek, "all have the same Lord . . . everyone who calls upon the name of the Lord will be saved." The prerequisite to call upon him is to believe in him. The prerequisite to believe upon him is to hear about him. The prerequisite to hear about him is to have someone preach to the prospective convert. The prerequisite to the preaching is a deputized person sent to do it.

As recorded in Acts 13:16-41, Paul ied Christianity to the recorded prophecy of the Jews. Those verses constitute a skilful, accurate, spiritual, forceful, condensed analytical interpretation of prophecy and history as applied to Jesus' life, death and resurrection. It is a masterpiece of literature. On Mars Hill, n Athens (17:22), Paul started his address with reference to the prevailing religion of his audience. In fact, Paul's experiences constitute, by inference, a strong argument for educated missionaries. The successful missionary of today should know something of philosophy, history, and comparative religion. Effective appeal must start on the plane of knowledge of the listener. Not strange then that our missionary societies want the cream and pick of the ministry. Devotion needs the reinforcement of intelligence, knowledge, understanding and experience.

How noticeable it is that reverses had no deterrent effect upon Paul, the ace of missionaries. To put it mildly, Paul was not treated very well in Antioch. Then he went to Iconium. Persecution there too. So on he went to Lystra and Derbe. He was going strong until the arrival of some Jews who had followed him from Antioch and Iconium, who stirred up a mob and nearly killed him with rocks and stones. What did Paul and his associates do then? Bless you, they *returned* (from Derbe) *to Lystra, Iconium and Antioch.* Courage. Devotion. Persistence. Faith. Heroism. He was a *missionary.*

There have been many such since the days of this great man Paul. *One Purpose True,* by Grace Mitchell Evarts (A. B. P. S., 1903), tells about a selected few:

Alexander Murdoch Mackay. In 1876 he reached Zanzibar, in Africa. Unexplored rivers, jungles, swamps, fevers, different dialects, thieving chiefs, reptiles and insects. "This great man, who feared nothing and braved everything, came into the land of Uganda for which he willingly periled his life that he might conquer the king and all his subjects in the name of the Son of God."

Marilla B. Ingalls. Left a widow after six years in Burma, she labored on. "For nearly half a century Mrs. Ingalls labored among the Burmans, and in many capacities; as a theological professor in training scores of native preachers, pastors, and evangelists; as a doctor in caring for hundreds of patients; as an educator in founding schools; as a philanthropist in starting public libraries and reading-rooms for the English-speaking employees of the recent railroad and government works; as judge, peacemaker, and arbitrator in various quarrels; as builder and architect in the erection of school and dwelling-houses; as itinerant and evangelist in going from house to house and village to village with the message of glad tidings—*yet so thoroughly a woman that a pretty dress appealed to her, and so good a housekeeper that a new recipe gave her great delight.*

Hans Egede. From the College of Copenhagen he settled in the little village of Vaagen, off the coast of Norway. He became possessed of a passion to take the gospel to Greenland. Thirteen years of persistent pleading resulted in his taking wife and four children to the western coast of Greenland in July, 1721. Difficulties. "Disappointed in their attempts to trade with the natives, and through the loss of their fishing tackle unable to provide themselves with food, the half-starved men who had accompanied him now urged Mr. Egede to return to Norway. At last they wrung from the poor missionary a reluctant consent, but when he told his wife of his decision this strong Christian woman refused to leave. She had come with her husband in answer to the call of God. Their relief, she told him, would come from him. 'Wait but a week or two and see,' she said." Relief came in the form of a ship laden with provisions. God be blessed for women. Do men half realize what this world and our Christian faith owe to women?

William Carey. Miracle man in India. To his friend a few days before his death: "You have been talking about Doctor Carey, Doctor Carey; when I am gone, say nothing about Doctor Carey—speak about Doctor Carey's Saviour."

John G. Paton. Burning with zeal, he knew he must study and prepare for his arduous work. Glasgow soon presented the opportunity. "Brave farewells were said at the cottage door, and with his belongings safely tied in a handkerchief, John Paton started on the long walk of forty miles to the town from which he would take the train to Glasgow."

John Nevius, restless and bright as a student, with his wife, a doctor's daughter "with wind-swept hair and dancing eyes," turned toward China. "They sailed out of Boston harbor on the long, tedious journey of those days, round the Cape of Good Hope, glad as only those can be who make a supreme sacrifice in answer to the call of duty."

Others. Many others. "That thou shouldest be for salvation unto the uttermost part of the earth." How do you and I interpret it in terms of our own lives respectively?

[1] Professor Stillman is director of the School of Social Administration in Ohio State University.

Before My Class of Women

Cora F. Sherwood, Salem, Massachusetts

There is a certain fascination in reading about great turning-points of history. We think of them as being tremendous, startling, something that turns the attention of all men then living to what is happening. In reality the importance of what actually happened is not often seen at the time, perhaps not for many years. In our own country sweeping changes are taking place that seem likely to be making our time a great turning-point in our history. Yet we go about our daily tasks with little thought to the surging social movements in which we are caught up. It is probable that the residents of the cities visited by Paul and Barnabas on that first missionary journey, so called, had no idea *they* were going to be talked about centuries after in places they never knew existed. It is a sobering thought that what men and women do with God's word and his messengers do change history. Perhaps those men and women are right in our own churches.

Some of our weekly lessons are so limited in their scope that we have a tendency to get "near-sighted" with reference to the whole happenings of which each lesson is a part. Here is an opportunity to rest our eyes with a look which covers considerable territory. This first extended trip of Paul (including last Sunday's lesson) covered approximately one thousand miles, one-third of which was divided into three sea voyages. The time from Antioch back to Antioch was about a year and a half. About seven-eighths of this distance and time are included in this week's lesson.

In preparation for this lesson read carefully Acts 13:13 to 14:28 with a map before you, fixing the places and the events recorded. If several versions of the New Testament are available read the account in them all.

1. *Pushing away God's word.* The address in the synagogue in Antioch of Pisidia, the only synagogue sermon of Paul which Luke records in Acts, is the one on which our lesson hinges (Acts 13:16-41). Made jealous by the popularity of the missionaries and by the implications of their plain speaking, Jewish

leaders abused Paul and Barnabas so badly the next Sabbath that Paul told them plainly what has come to be known as a great decision. "It was necessary that the word of God should first be spoken to you. Seeing ye thrust it from you, and judge yourselves unworthy of eternal life, lo, we turn to the Gentiles." "Judge yourselves." Paul puts it squarely up to his listeners as to their responsibility in the matter. It was not an act of God in taking gospel privileges away from Jews. They decided it themselves. Someone recently gave this definition for Middlers. "Youth is given us free and unfettered, but a graceful middle age is what we ourselves make it—the result of whatever spiritual, mental and physical effort we have put forth." There you are. It is squarely up to us. Before we blame God or our environment for our lack of success, happiness, or even appreciation of Christian truth and manner of living a Christ-like life, let us ask ourselves: Are we thrusting these things from us and judging ourselves unworthy of them? "Pushing away" God's word when it tells something we do not like is a serious thing.

2. *Prominent women persecute preachers* (13:50). With so little attention usually given to women in those times, we wonder what those "devout and honorable women" did to make it important enough for Luke to mention them. Did they whisper gossip over their teacups? Did they speak slurringly of the preachers within the family circle? It must have been more open than that. Joined with leading citizens they openly persecuted the missionaries. They got rid of the preachers, but was it a real victory? We wonder if Hosea's prophecy came true for them. "The prophet is God's watchman placed over Ephraim, and yet his paths are snared; within the temple of his God men are hostile to him—a depth of depravity as deep as in the days of Gibeah. God will remember their guilt and punish their sin" (Hosea 9:8, 9. Moffatt.) We do well to impress the seriousness of persecuting ministers and missionaries. Incidentally are we persecuting missionaries when we send them out and then refuse to support them?

3. *Entering the Kingdom through trouble* (Acts 14:22b). We follow this pioneer missionary party through the cities of Antioch, Iconium, Lystra and Derbe and back again, noting their activities, preaching, winning converts, strengthening the souls of the disciples, encouraging them to hold to the new faith. We note how they were treated, hounded by Jews and prominent men and women, stoned and dragged out of town. We feel that Paul spoke from experience when he told the little groups of believers that the way to glory l through much trouble. The word trib lation comes from a word meani "threshing sledge." This gives us t thought that tribulation separates t worth-while from the chaff of life. Ha things certainly show up the real thin just as the grain is freed from the hu by the process of rubbing. Friction not pleasant but often needful. Wh we are persecuted it will help to remer ber that such has been the lot of Chri tians always. Jesus said it would be s But whatever comes it is still our du and privilege to confess him (Rom. 1 9, 10). Whatever it leads to, belief a confession openly are still the way start the Christian life.

The Lesson Lived

Susanna G. Fisher

THE PRIVILEGE OF PRAYER

And when they had . . . prayed (Ac 14:23).

When Pandita Ramabai, of India, wi sixteen hundred women and girls depen ing on her, was asked what she wou ask of the people of America, s replied, "Prayer; give me prayer a I'll have all." There are times in t experience of many Christians when be cut off from the privilege of pray would mean the end of hope.

LESSON XI. SEPTEMBER 13. CHRISTIAN FREEDOM AND FELLOWSHIP

Acts 15:1-35; Galatians 2. (Verses printed, Acts 15:22-29; Gal. 2:1, 2, 9, 10)

General Theme: THE COUNCIL IN JERUSALEM

Prepared by MITCHELL BRONK, D. D.

Devotional Reading for the Opening Service: Romans 8:1-10

KEY VERSE: For, brethren, ye have been called unto liberty; only use not liberty for an occasion to the flesh, but by love serve one another.—Gal. 5:13

Acts 15:22-29

22 Then pleased it the apostles and elders, with the whole church, to send chosen men of their own company to Antioch with Paul and Barnabas; namely, Judas surnamed Barsabas, and Silas, chief men among the brethren:

23 And they wrote letters by them after this manner; The apostles and elders and brethren send greeting unto the brethren which are of the Gentiles in Antioch and Syria and Cilicia:

24 Forasmuch as we have heard, that certain which went out from us have troubled you with words, subverting your souls, saying, Ye must be circumcised, and keep the law: to whom we gave no such commandment:

25 It seemed good unto us, being assembled with one accord, to send chosen men unto you with our beloved Barnabas and Paul,

26 Men that have hazarded their lives for the name of our Lord Jesus Christ.

27 We have sent therefore Judas and Silas, who shall also tell you the same things by mouth.

28 For it seemed good to the Holy Ghost, and to us, to lay upon you no greater burden than these necessary things;

29 That ye abstain from meats offered to idols, and from blood, and from things strangled, and from fornication: from which if ye keep yourselves, ye shall do well. Fare ye well.

Galatians 2:1, 2, 9, 10

1 Then fourteen years after I went up again to Jerusalem with Barnabas, and took Titus with me also.

2 And I went up by revelation, and communicated unto them that gospel which I preach among the Gentiles, but privately to them which were of reputation, lest by any means I should run, or had run, in vain.

9 And when James, Cephas, and John, who seemed to be pillars, perceived the grace that was given unto me, they gave to me and Barnabas the right hands of fellowship; that we should go unto the heathen, and they unto the circumcision.

10 Only they would that we should remember the poor; the same which I also was forward to do.

A Bible Message for Every Da

Monday. The Council in Jerusale Acts 15:1-11. Most "difficulties," in t church and anywhere, can be straigh ened out, if only the parties will *get t gether* by *coming together.* Prayer course helps wonderfully.

Tuesday. The Decision of the Cou cil. Acts 15:12-21. The parties to disagreement can never get togeth without pushing aside some of the o stacles that stand between and separa them. And do you be minded to pu aside yours, not the other man's!

Wednesday. The Decrees of the Cou cil. Acts 15:22-29. Sometimes church and church assemblies render decisio that aggravate, rather than smooth o dissensions. But the decretal that t Holy Spirit helps indite has happy r sults.

Thursday. Freedom from Idol 1 Thess. 1:2-10. Might we state t Christian profession for our time terms of "turning from idols"? Th from how many and from which ha you turned away?

Friday. Freedom from Bondage. G

: 1-12. Freedom from the good enlaves. True liberty consists in bondage o the good. The same Christ who reaks off the shackels of sin binds with ords of love—of loving devotion and illing service.

Saturday. One in Christ. Gal. 3: 3-29. The circle has been called the erfect figure. The Kingdom, the church, ust be that—with Christ at the center.

Sunday. The Life-Giving Spirit. Rom. : 1-11. Someone said of Emerson that e set free many minds here in America y binding them to the truth. The more etters Christ places upon us the freer ve are.

At the Threshold of the Lesson

One of the most momentous controersies in the history of the church is onsidered in this lesson. The question f the Trinity, which was settled at the ouncil of Nicæa, in 325, and the quesion of Justification by Faith, fought out n the Protestant Reformation of the sixeenth century, are the only ones that will ompare in importance with this matter f the relation of the ritual of Moses o the Christian scheme. And the mainenance of the principle here has had sting results.

In Galatians 2 Paul tells us in his own ords about this council at Jerusalem, onvened in an effort to smooth out, or ettle, the difficulty; which was beginng to be a real danger to the young hurch. In some respects that account ffers from the one here in Acts. When he epistle was written the controversy as still rankling Paul, and the Judaizers ad again been making trouble for him. ater, when he told Luke about it, he ould think and speak of it in gentler rms.

The Lesson Before Us

I. How the Trouble Began at Antioch

The Judaizers were the party in the hristian church, especially numerous at erusalem, *who insisted that* Gentiles—on-Jews—could not be saved by the ood of Christ without first becoming ews. The first Christians were first ws, then Christians; the Judaizers ought that this order should be mainined. They were conscientious, and any of them not intolerant about it. thers of them, however, probably harisees before conversion, continued ore Pharisee than Christian.

Anyhow, from the Jewish-Christian int of view the new departure of the urch at Antioch in recognizing Gentile hristians as good as any other, was cidedly irregular. So a deputation ent up from Jerusalem to explain and rrect this heterodoxy.

From what we know of Paul's views the gospel, we can understand how terly he must have resented the medng of these men; especially just now hen he was flushed with joy at the splendid success of his first missionary journey. Why tell him that a heathen man couldn't be saved by Christ alone, apart from Moses? Why, he had seen it done, over and over again. He knew, moreover, from experience, how ineffectual was salvation by "Moses" alone.

II. The Council at Jerusalem

It was a significant, memorable gathering (Acts 15:6ff.), this coming together of the two leading and representative churches of the Jesus faith: Antioch standing for the new, Jerusalem for the old; and there must be harmony between them or the new religion will be endangered. Thousands of church conferences have harked back to it. There were evidently two sessions in which the entire Jerusalem church participated, with an intervening "committee meeting" attended only by the delegates from Antioch and the apostles and elders of Jerusalem.

Paul and Barnabas are wise, even shrewd, in that they begin, not with their version of the dispute at Antioch, but with the story of all the wonderful things "that God had done with (through) them." They are, however, in a hotbed of Pharisee-Jewish Christianity, and their opponents forthwith renew the attack.

III. The Second Session of the Council; Peter, James

Peter was always decidedly in the right or in the wrong. A little later he was untrue to his convictions and revelations (Gal. 2:11ff.), but here he bravely takes sides with Paul and Barnabas. He remembers how he himself had once been called upon to defend similar views before the Jerusalem brethren. Indeed, God had ordained him likewise to be an apostle to the Gentiles. (Had he been faithless to the commission, or had he engaged in it so half-heartedly that it had been necessary to raise up another, this Paul, for the task? Cp. Gal. 2:8.)

Peter utters some great truths in his short speech (ver. 7-11): That the sinful human heart is made clean by faith, not ritualistic act; that salvation for Jew and Gentile alike is "through the grace of the Lord Jesus Christ." When Paul and Barnabas are again called upon to speak they still do not argue; they present some more of their "exhibit": what splendid Christians those heathen, Gentile, Christians up yonder are.

James' word would be decisive in the controversy, more so than Peter's, because of his relationship to Jesus and because he was evidently the leader of the Jerusalem disciples. What comfort and reassurance it must have afforded Paul to hear him stand up and take, if not exactly his side, at least a friendly and generous attitude! (Ver. 13ff.).

As a Jewish Christian James interprets the facts of the gospel by Old Testament prophecy. The words of Amos 9: 11, 12, come to his mind, and he thinks how well they fit in just here—the house of David is to rise once more, not for its own glory, but that even "the residue of men," "all the nations," may be of it.

IV. The Decretal

The letter referred to here, known as "the Decretal," must have been an important document for the early church. It was really a formulated decree of the council. Doubtless many copies of it were in existence and Luke has reproduced it verbatim, even its greeting and good-bye. Notice that it repudiates all responsibility for the visit of the Judaizers to Antioch (ver. 24). It pays an appreciative tribute to the heroic missionary labors of Paul and Barnabas (ver. 26). The latter is named first—he will have been a bigger man than Paul at Jerusalem!

Observe that the decision is not of the council alone, but of the Holy Spirit *and us.* Two worthy representatives of the Jerusalem church are dispatched with the letter as its guarantors, and to offer any explanations that might be demanded.

Just what was settled? The council was marked by *concession* rather than *compromise;* by a surrender at comparatively unimportant points, rather than by a surrender of principles. This is the only way in which controversies can be settled, righteously. Circumcision was of great moment to the Jewish Christians, even to moderates like James and Peter —Galatians (2:9) mentions John also—but they knew, after all, that the salvation of Jesus does not depend upon it. On the other hand, it was hard for Paul to go back to those Jewish regulations about food and drink; but he would countenance them in return for the others' concession in regard to circumcision. To make this rite binding upon Christians would be to contradict the principle of salvation by faith; therefore at that point he could not give in.

The things specified (ver. 20, 29) from which heathen converts were to abstain were really unessentials; yet it would give offense to Jewish Christians—and there would be many such in every city where the gospel was likely to enter (ver. 21)—to see their Gentile brethren eating meat that had been profaned by the touch of a heathen altar or that was red with sacrosanct blood. Accordingly, Gentile Christians, in charity and goodwill, refrain from such food—even though it seems to you perfectly harmless and proper! (Cp. Rom. 10:23-32). "In essentials unity, in non-essentials liberty, in all things charity."

"The decree was restrictive and conservative on questions of *expediency* and comparative indifference to the Gentile Christians. Under this aspect it was a wise and necessary measure for the apostolic age, especially in the East, where the Jewish element prevailed, but not intended for universal and permanent use" (Philip Schaff).

V. The Happy Outcome

The reading of the letter and the report of the delegation gave great satisfaction to the church at Antioch (ver. 31). They had gained their point; yet for the sake of harmony had "given in": were pledging themselves to practise self-denial—for love of the brethren. That always makes one feel good!

The matter was by no means settled. Repeatedly after this the Judaizers made trouble for Paul and his party. Nevertheless, by the unanimous verdict of the two principal churches of "the Way" the gospel had been delivered from the bondage of Jewish ceremonialism into the "liberty of the glory of the children of God" (Rom. 8:21).

In Galatians (2:9, 10) Paul tells us that incidental to the official findings of the council he and Barnabas entered into an argument with the Jerusalem "pillars" that Jewish Christianity should make itself particularly responsible for the conversion of the Jews, leaving to him and his companion a free hand with the Gentiles. Paul also gladly promises ever to be mindful of the poverty and need of the Jerusalem brethren (ver. 10). We have many evidences of his faithfulness to this promise (cp. 15:25-27).

Practical Questions for Class Discussion

¶ How would you explain the insistence of the Jewish Christian party upon the necessity of Christians retaining these practices?

¶ What class of Old Testament regulations are still binding upon us? How do they differ from those at dispute here in our lesson?

¶ What items of this Acts story show us how Christians should go about settling of their church, family, or other "differences"?

¶ Would there be any similarity between the controversy we are studying and any of the theological or denominational controversies of our day and generation?

¶ In what way or ways can we see that the decision of this council of Jerusalem was made by the Holy Spirit?

¶ Can you tell of some modern church quarrel that has been settled with the Holy Spirit?

Notes and Comments

"My wife and I are as different as black and white," remarked an old man to me, "but we have gotten along together beautifully for more than fifty years, because we have constantly deferred the one to the other's wishes, ways and tastes. And it's been lots of fun thus always to be doing what you didn't want to do."

"This historic verdict decided that Christianity was to be a world religion, not a sect, a gospel of personal faith in God through Christ, and not a bondage to legalism."—*John Dow, in "The Abingdon Commentary."*

"Theological discussions are, for some reason unknown to the layman, conducted with more asperity than any other form of discussion." After quoting these words of Lord Roseberry's, Hugh Black remarks: "The bitterest disputes in life occur among those who are nearest each other in spirit."

The "personal liberty" for which many people clamor is not at all Christian liberty. It is a selfish liberty. The follower of Jesus is never free to do things that keep his brother men from also following Jesus; nor to "trip them up."

"Mere externals mattered nothing in Saint Paul's estimation. He would wear any vestments, or take any position, or use any ceremony, esteeming them things indifferent, provided only they conciliated human prejudices and cleared difficulties out of the way of the truth. But if men insisted upon them as things necessary, then he opposed with all his might."

TEACHERS' HELPS

In the Men's Class

Charles C. Stillman, Columbus, Ohio

The situation here presented is easily understood. In many respects the council in Jerusalem is a prototype of countless ecclesiastical meetings and experiences from that day to this. (*The Twentieth Century New Testament* gives an effective narrative account in easy English.) The council has its setting in doctrinal differences, as ecclesiastical conferences generally do. Some unofficial delegates from the church in Jerusalem went to Antioch and stirred things up considerably by representing that Paul and Barnabas were in serious error by failing to insist upon circumcision of all non-Jewish converts. So the Antioch church appointed a committee (sounds just like today, doesn't it?), of which Paul and Barnabas were members, to go to Jerusalem and thresh it out. The original apostles had gathered large numbers about them, and Jerusalem was the Christian headquarters.

Will the time ever come when we all will think alike? Similarity of thought sufficient for working purposes is all that any congregation may hope for. What seems basic to one may seem incidental to another. A conviction cultured in integrity, conscientiousness, and humility before God is worth striving for, but it is a sad thing to cause schism by heavy zeal for light issues.

The committee arrived at Jerusa They made a report. There were a ment and discussion all right. Pete the nail on the head when, referrin Jews and non-Jews, he pointed out God "made no distinction between t and us when he purified their heart the Faith."

Whoever was keeping the minute that council had plenty to do. A Peter had made his speech, "every v in the assembly was hushed," Barnabas and Paul told about the "s and wonders which God had sh among the heathen through them." cumcision or no circumcision, glor things had been done.

After this recital that created su great impression, James got the fi He made a telling point. I do not how they could have got around argument, for he made it clear that t prophets foretold the rest of mankin seeking after the Lord. He gave t chapter and verse, so to speak.

(Let me say in passing that the way to teach this lesson is just to fo along with the deliberations of this c cil as recorded in this fifteenth cha of Acts. Compare as many translat as you can secure. You will find in convention all the earmarks of the a age conference or convention of day.)

After James finished, somebody m the following motion, which was un mously passed: Mr. Chairman, I m a motion that the chair be authorize appoint a committee to accompany and Barnabas to Antioch to assist t in resolving any difficulties or alla any fears that may have arisen in minds of any non-Jewish converts to faith because of unauthorized actio members of the Jerusalem church, that such committee be furnished pr credentials together with a statement ting forth officially the position of council with reference to circumcisio non-Jews upon acceptance of the faith; provided, that such letter in porate the recommendations of brother James that we urge the bret in Antioch "to abstain from things taminated by association with idols, f unchastity, from eating the flesh strangled animals, and from blood."

Then the chair appointed Ju Barsabas and Silas to head the del tion to Antioch. That letter is w close study. Greetings are sent to "*brethren of heathen birth* in Anti Syria, and Cilicia." Right there is official, consecrated reach for the e gelization of the world, regardless traditional considerations of great ment to many strong individua among the members of the Jerusa church.

The action taken was a compron He who knows the difference betw compromise and surrender is a st man. He who surrenders and call compromise is a traitor.

The delegation went to Antioch. They d good work. The mission had a ppy ending. Good-will developed be- veen Jerusalem and Antioch. "After me stay, they were sent back, with ndly wishes from the Brethren, to ose who had sent them."

Before My Class of Women

Cora F. Sherwood, Salem, Massachusetts

This is an extremely interesting sson, taken from the history of the rly church, with its account of an portant compromise and a challenge inconsistency.

1. *The compromise.* In spite of the arning of Jesus about putting new wine to old wine skins, the Jewish Chris- ans thought that the followers of Jesus ust first become Jews and conform to e rules and regulations of the Hebrew stem of religion. "Keeping the tradi- on of the elders" was a supreme con- deration. Well-meaning enthusiasts for e old-time religion followed Paul in s missionary journeys and insisted that was wrong to teach Gentile converts at they could become Christians with- t becoming Jews first. Paul had dured this persecution for over a year d a half and decided with the approval the Holy Spirit to go up to Jerusalem d have the troublesome matter settled. ence the now-famous Council in Jeru- lem. Note that on the way to the city, aul and Barnabas used the wayside portunities to tell of their success in e Gentile world. Note also the men- on made of the joy it brought to hristians in Phœnicia and Samaria. ollow the events in Jerusalem. The g meeting of the church, and apostles d elders. To them the missionaries ld their story. So also did the objec- rs to Paul's methods. Then followed e executive session of the apostles and ders, the discussion, Peter's speech in fense of the Gentiles coming into the urch, and the silence of the men who ere to act as arbiters in this important atter. That silence must have im- essed the one who reported the gather- g. We admire the frank honesty of eter in saying that the demands of wish legalism were intolerable for the neration before them as well as those en living. He thought it wrong to t burdens on the new converts which der religious men had not been able endure. Both sides had their say. hen James, the brother of Jesus, spoke r the assembly and expressed con- usions which were put into writing and nt by special messengers to the church Antioch. James refers to the prophet mos to impress the council that it was new idea for Gentiles to seek the ord. Note the consideration for the w Christians, the four points of their lpful advice, and the fact that the iginal charge (lack of circumcision) is t mentioned.

2. *This chapter and the corresponding account in the second chapter of Galatians have much of guidance in settling church quarrels and making personal adjustments.* The question of compromise is always a difficult one for conscientious Christians. Just how far shall one be required to "give in"? Someone has said that all of life from the cradle to the grave could be summed up in one word "compromise." Unless we wish to live alone, shut off from all contacts with others, we have to learn to consider other people. We cannot ruthlessly go our own way, and we cannot force our standards on others. It may even be that standards which differ from ours are equally fine. We must learn to do just what the Jerusalem council did: not lower our own ideals but not *force* those ideals on others. In any case most of us are not living up to our ideals ourselves. The Jews had the prophets and their teaching. The Christians had the example of Jesus who did not shut himself off from those who differed with him but mingled socially with publicans and sinners. Neither followed completely the light they had. Even after all these years the followers of Jesus often hesitate to mingle freely with those of other races and different colored skins, as we are to study this coming year in our mission study courses. For the sake of harmony and Christian brotherliness we must often refrain from what may seem harmless to us. Thus we find the Council advising Gentile Christians to take care not to offend Jewish members of the Antioch church by making it a practice to avoid buying meat which had been offered to idols and using for food animals that had been strangled. This would lessen tension socially when families and friends ate together. Keeping ideals but not forcing them on others; considering the prejudices of others in matters which seem to us relatively unimportant. Practising these two lessons of the Council will go far to help solve perplexing questions of compromise in a truly Christian way.

3. *Consistency.* Paul recounts in Galatians 2:11-16 an incident which Luke omits in Acts. With all his past experience in being taught that Gentile Christians were accepted on a level with Jewish Christians, Peter did not have the courage of his convictions before his former associates. He was willing to "do in Rome as the Romans do," until the Jews came down from the mother church in Jerusalem, sent by James. Then he withdrew and associated only with regular Jews. Paul openly charges that Peter was afraid of the circumcision party. Which was probably the truth. Before we condemn Peter let us ask ourselves if we are always consistent. Are we afraid of being thought too liberal when in the company of conservatives? Peter for the moment became the man who dared not own Christ before a servant girl. Paul publicly challenged Peter's inconsistent conduct. He did it for the sake of the influence it might have on weaker Christians in the church. Paul wanted to impress firmly on the minds of all, Peter included, that people were saved not by Jewish customs but by faith in the Lord Jesus Christ. Any reversion to legalism was sin.

The Lesson Lived

Susanna G. Fisher

Both Are Saved

That we might be justified by the faith of Christ (Gal. 2:16).

"If two goats meet each other in a narrow path above a piece of water, what do they do?" says Luther. "They cannot turn back and they cannot pass each other; there is not an inch of spare room. If they were to butt at each other, both would fall into the water and be drowned. What will they do, do you suppose? What would you do? Well, nature has taught the one goat to lie down and let the other pass over it, and then they both get to the end of the way safe and sound." Now, Paul was always meeting goats on narrow ledges of rock with the sea below. And so are you. And so am I. Will you lie down and let me pass over your prostrate body, and then we will both be saved? —*Alexander Whyte, "The Apostle Paul."*

Faith and Courage Needed

To command them to keep the law of Moses (Acts 15:5).

There are some who seem to do anything but object, because the work is not carried on exactly according to their ideas. They are very fruitful in raising objections to any plans that can be suggested. If any onward step is taken they are ready to throw cold water on it; and suggest all kinds of difficulties. We want to have such faith and courage as shall enable us to move forward without waiting for these timid unbelievers. —*D. L. Moody.*

Your side is gold, the other side is brass?
Perhaps; but stay your pride.
Gold may be tarnished, brass be radiant:
Look on the other side.

Your side is true, the other side is false?
Perhaps; but time and tide
Have often overturned the thoughts of men:
Look on the other side.

—*Amos R. Wells.*

The controversy is a perennial one, and the church of the present needs Paul's exhortation, "Stand fast therefore in the liberty wherewith Christ hath made us free, and be not entangled again with the yoke of bondage." . . . Now that the whole battery was unmasked, the issue was clear—Is Christianity to be a Jewish sect or the universal religion? —*Alexander Maclaren, D. D.*

Lesson XII. September 20. HOW TO LIVE AS A CHRISTIAN

Romans 12. (Verses printed, 12: 1-3, 9-21)

General Theme: CHRISTIAN LIVING

[This lesson written by the Rev. Kenneth C. MacArthur, Sterling, Mass.]

Devotional Reading for the Opening Service: Romans 8: 31-39

KEY VERSE: Christ liveth in me.—Gal. 2: 20

1 I beseech you therefore, brethren, by the mercies of God, that ye present your bodies a living sacrifice, holy, acceptable unto God, which is your reasonable service.

2 And be not conformed to this world: but be ye transformed by the renewing of your mind, that ye may prove what is that good, and acceptable, and perfect, will of God.

3 For I say, through the grace given unto me, to every man that is among you, not to think of himself more highly than he ought to think; but to think soberly, according as God hath dealt to every man the measure of faith.

9 Let love be without dissimulation. Abhor that which is evil; cleave to that which is good.

10 Be kindly affectioned one to another with brotherly love; in honour preferring one another;

11 Not slothful in business; fervent in spirit; serving the Lord;

12 Rejoicing in hope; patient in tribulation; continuing instant in prayer;

13 Distributing to the necessity of saints; given to hospitality.

14 Bless them which persecute you: bless, and curse not.

15 Rejoice with them that do rejoice, and weep with them that weep.

16 Be of the same mind one toward another. Mind not high things, but condescend to men of low estate. Be not wise in your own conceits.

17 Recompense to no man evil for evil. Provide things honest in the sight of all men.

18 If it be possible, as much as lieth in you, live peaceably with all men.

19 Dearly beloved, avenge not yourselves, but rather give place unto wrath: for it is written, Vengeance is mine; I will repay, saith the Lord.

20 Therefore if thine enemy hunger, feed him; if he thirst, give him drink: for in so doing thou shalt heap coals of fire on his head.

21 Be not overcome of evil; but overcome evil with good.

A Bible Message for Every Day

Monday. A Living Sacrifice. Rom. 12: 1-8. God is more pleased with disciplined living human bodies than with dead animal bodies on the altar. Instead of following the fashion of society around us ("everybody does it") our characters are to be changed. The Greek word translated repentance literally means change of mind. We need not be "self-important" (Moffatt) because of our spiritual gifts, since it is God who bestows them.

Tuesday. Christian Ideals. Rom. 12: 9-21. We have here a sort of commentary on the Sermon on the Mount. The apostle shows us the law of love in its manifold aspects. There are echoes in it both of the Old Testament and of the sayings of Jesus. Religion is shown to be a very practical way of living.

Wednesday. A Divine Standard. Isa. 1: 10-17. God is weary of the merely external ceremonials; he demands right conduct. The conflict between the priest, who stresses the forms of worship, and the prophet, who emphasizes right conduct, appears in this passage, and often in the history of religion. The prophets were in the true succession of Moses, who taught that God's primary demand is righteousness. "When ye spread forth your hands" suggests the ancient attitude in worship. "Judgment" means justice.

Thursday. Growth in Grace. 2 Peter 1: 1-11. God has done his part in offering us "the means of grace"; we must try diligently to add the active gifts of virtue and knowledge, the passive ones of self-control and endurance; thereafter walking humbly with God and loving the brethren. We are called to resolute exercise of these traits of character.

Friday. Christian Citizenship. Rom. 13: 1-10. The question of a Christian's duty to the state is today a very live one in Russia, Mexico, Germany, Italy, and even in America. Paul teaches that civil government is divinely appointed. The Roman Empire maintained law and order, kept the peace, and protected Paul himself from angry mobs. Conscience rather than fear should lead us to obey the government.

Saturday. The Ideal Christian. Matt. 5: 1-12. Compare Luke 6: 20-26. Here is a list of the people who are truly happy, in the profoundest sense. When we are persecuted we are in good company. Sooner or later the sincere and courageous Christian will antagonize people of low standards. Let us rejoice that we are counted worthy to be in "the goodly fellowship of the prophets."

Sunday. Pledge of Complete Redemption. Rom. 8: 31-39. The apostle here reminds his readers of the grim reality they had to face under Nero. But no less real is the assurance that even the worst suffering cannot separate the Christian from the love of God revealed in Christ. The history of "the noble army of martyrs" proves this, as does the experience of multitudes of nameless disciples. The demand for *economi curity* may never be fully met, bu Christian has *spiritual security* i Lord.

At the Threshold of the Les

"This is Paul's pen-picture of a ciple, and each phrase adds a signif line to the portrait. Abhor that v is evil! A man may come to enjoy ing with temptation. He has no inte of yielding, but he likes to be nea temptation and feel its power. H longer has the clear view of the r ruin resulting from sin, that mak seem to him the repulsive thing th is."—*Edward I. Bosworth.*

"So, dear friends, sacrifice is the note—meaning thereby surrender, co and stimulus of the corporeal fr surrender to God in regard to the pressions which we allow to be upon our senses, to the indulgence w we grant to our appetites, and the faction which we seek for our n and to the activities which we en in by means of this wondrous in ment with which God has truste 'He that soweth to the flesh, sha the flesh reap corruption.' 'I keep u my body, and bring it into subjec It is a good servant; it is a bad mas —*Maclaren.*

"Whatever makes men good Chris makes them good citizens."—*Daniel ster.*

Even an Oriental despot felt m with compassion when like Jesus he a multitude. Xerxes, having mus his mighty army, said to his uncle banus, who stood by: "There came me a sudden pity when I thought o shortness of man's life and consi that of all this host, so numerous as not one will be alive when one hun years are gone by."

The Lesson Before Us

I. Doctrine and Conduct

The Epistle to the Romans has main divisions: Chapters 1-11, de with theological matters, and 12-16, ing with the practical aspects o Christian life. It is a common fa of our time to think that all the needs is kindness, and that a good can be lived without any particula ligious belief. But religious exper through the ages indicates that C tian living depends upon Christia lieving. The man who believes goodness is at the heart of the uni is more likely to lead a good life self than if he believes in an evil or that the world is a blind ma

o Paul begins his exposition of prac-cal duties with an appeal "by the mer-es of God."

II. Tension Between the Christian and the World

Our standards must be different and igher from those of even the respectable eople about us. We can never get away rom the need of sacrifice of our lower our higher interests, and of personal ains for the welfare of the family, the nurch, the nation and the kingdom of od. It is a sound insight that makes ie cross the symbol of our holy faith. Ve must not be ashamed of attitudes iore different and motives higher than iose that prevail around us. A Chris-an is one who has "tasted the powers f the ages to come." The Christian fe may have a sudden beginning, but it nly gradually attains to the fulness of ie stature of Christ. Jesus' words to eter, "Thou art Simon, thou shalt be alled Cephas, a stone," symbolized the nange which should be wrought in all f us.

III. One Body in Christ

Here as elsewhere the apostle uses the gure of the human body to express that nity in diversity which should charac-rize the church, local and universal. aptists should take more seriously "the andal of a divided Christendom." It possible to disagree without being dis-greeable, and a large measure of unity n be had without uniformity. The resent situation is objectionable both on piritual and on economic grounds. The rotestants, who are divided, have an verage membership to each church of ie hundred and twenty-eight, with one ctive minister for every one hundred d eighty-seven communicants. The oman Catholics, who are united, aver-ge ten hundred and eighty-nine mem-rs per church, with one priest to eight ndred and twenty-four communicants.

IV. Active Love

Love must be sincere, with a Philadel-ia (brotherly love) everywhere. While e disciples should love all men, they ll naturally feel a more intimate affec-on toward those within the inner circle. ney will show honor to them and share th them spiritual and material goods. aring is nobler than giving—which ay carry with it undue condescension. e must maintain a spiritual glow, so at "the radiance of the Christian re-ion" may not be lost. It is not easy maintain these high attitudes of the irit, but in the words "continuing in-nt in prayer" Paul gives us the secret.

V. Sympathy

Genuine love will express itself in fel-w feeling and harmony (concord), nich is more than mere pity. Family d church quarrels make us "upset" d inefficient, as well as disobedient to e law of love. The Christian will sym-thize even with animals. How much re with his fellow men! Augustine's (of Canterbury) sympathetic interest in Angle slaves led to the gospel's being brought to our ancestors. Jesus' life is full of evidence of his sympathy for others and of his craving for the fellow feeling of his friends.

VI. Avoiding the Appearance of Evil

The second clause of verse 17 may be translated "aim to be above reproach in the eyes of all" (Moffatt). Paul manifests his good sense by advising his readers to avoid the martyr complex and the needless arousing of antagonism by offending the prejudices of others. He recognizes that sometimes we have to arouse hostility, but we should try to avoid quarrels. "Coals of fire" is a figure of speech for a burning sense of shame.

Practical Questions for Class Discussion

¶ Moses, Isaiah and other leaders in Old Testament times had an overpowering sense of the reality of God. In every case, what succeeded their vision?

¶ Do you see any parallel between Paul's division into doctrine and practical conduct? Have you ever been tempted to allow religion to end in intellectual discussion or in strong emotion?

¶ Jesus said, "Render unto Cæsar the things that are Cæsar's, and unto God the things that are God's," and in most of the New Testament a loyal attitude toward the Roman Government is inculcated. How do you account for the fact that in the Book of Revelation Rome appears as the enemy of the church?

¶ What do you think of the motto "My country, right or wrong"? Do you think that school children should be compelled to salute the flag? Is it right to expel a student from a state university because he refuses to serve in the Reserve Officers' Training Corps?

¶ In the recent peace plebiscites a large number of church people stated that they would not support the government in any war whatsoever. What is your reaction to this position? Are you justified in refusing obedience to the state because you regard military service as wrong?

¶ Should we obey all laws, or only those which we regard as right?

¶ What are a Christian's obligations in regard to voting, influencing legislation, jury duty, paying taxes?

¶ The Old Testament Hebrews were required to present for sacrifice only unblemished animals. Since a Christian is to present his body a living sacrifice, what care should he take of physical health and efficiency? Since there is no record that Jesus was ever sick, may we regard bodily health as an element in Christlikeness?

¶ Are we ever "gushy" and insincere in our expressions of affection? Do we really abhor that which is evil or affect a broad-minded tolerance? Is there such a thing as Christian hate? Do you ever get "hot under the collar" because of wrong done to someone else?

¶ How does self-conceit injure others besides the conceited man?

¶ A group of little boys, looking at an engine, wondered what made it go. One thought it was the headlight, another the bell, still another the whistle. One said, "Fellers, I know what makes it go, it's the hot stuff inside." Are you fervent in spirit? An inner warmth not only supplies light, heat and power, but consumes much of the evil in us.

¶ Many of the early Christians were poor to start with, and their faith might mean the loss of their goods and a chance to earn a living. So Paul teaches generosity and hospitality. Have you ever entertained angels unaware in your home? A book which has come down to us, almost from New Testament times, known as the *Teaching of the Twelve Apostles,* shows that hospitality was sometimes abused. Assume that you are invited to be the week-end guest of a fellow Christian. Outline in some detail how you would conduct yourself so as not to be an undue burden to your host and hostess.

¶ The writer of the Book of Lamentations asked, "Is it nothing to you, all ye that pass by?" This question expresses a deep yearning on the part of a suffering people for sympathy. Do you care about oppressed Negroes, starving Chinese, Ethiopians being bombed? What evidence is there that there is sympathy in the universe for us? Is this a terribly grim world, or do you believe with the prophet, "In all their affliction he was afflicted"? Have you sufficient imagination to sympathize with the aged, the youthful, with those who differ from you? Are you a "wet blanket," or have you learned to sympathize with others' joys? Does your sympathy pass beyond emotion to action?

¶ Do we really believe that evil can be overcome with good? What do you think of the statement that human nature does not change? And that there have always been cruelty, vice, fraud, and war and always will be? Certain evils once wide-spread have disappeared, e. g., human sacrifice, polygamy, infanticide, judicial torture, piracy and slavery. All of these at various times have been respectable, and some of them have been regarded as having a divine sanction. Can a Christian regard any evil as finally incurable? Are you discouraged in the fight against strong drink?

TEACHERS' HELPS

In the Men's Class

Charles C. Stillman, Columbus, Ohio

The twelfth chapter of Romans is pretty "hard to take." The standard of conduct there laid down makes us moderns wince. Is the Christian life easy? Paul says no. Look at it in one or two respects as he gives counsel to the Romans.

One of the apostle's propositions is that there is an antithesis between the "world" and "God's will." We "must not adopt the customs of this world" if we are to do that which is good in the sight of God. The problem of Christian living is stated simply: How are we to live in the world and not be of it? If we live at all, there must be adaptation to environment—social as well as physical. What is the use of wasting breath in talking about sequestration and isolation? If I understand Paul correctly, he is telling his correspondents that the spirit of love and tolerance, hope and humility, peace and forgiveness must be invoked continuously if they are to live lives acceptable to God. Does anybody rise to claim that such will be easy? If he does, I dare say he will be outvoted overwhelmingly.

I have in my possession a Reichsbanknote C-05045708, issued in Berlin on March 15, 1924. It is, in face value, worth "*funf billionen mark.*" In very fact it is worth nothing, except perhaps as a futile reminder to someone (not me) of his folly in purchasing same as an investment. It stands for (more correctly, *stood* for) earthly values. With the use of a little imagination, we can think of it as representing the evanescent things with which we must contact in daily life, but which we must diligently, both in our thought and in our transactions, keep in their proper place.

The selfish rich have been referred to as "Dead Seas of accumulated treasure." Those who follow the admonition of Paul to give with generosity and to be unfailing in hospitality have repudiated the false claims of the world, whether they be rich or poor.

One other proposition played up by Paul is that "love must be genuine." We have to hate what is wrong and hold to what is right. Paul leads us into subtle psychological distinctions. Hate what is wrong—he says so plainly enough; but rise above revenge, bless your persecutors, feed your enemies, and so forth. It is as if he said: Carry on a perpetual war against evil, but let your behavior be such that nobody will reproach you. It can't be done, we are inclined to say; it looks like nonsense. Well, it does look rather silly, unless we accept Paul's fundamental hypotheses; namely, from God, through God, and in God everything comes, exists and ends respectively; and secondly, God has shown favor upon us all, but it differs in degree and there is responsibility in correspondence with that degree.

In one of Grimm's fairy-tales, "The Owl," a farmer and his neighbors are standing around the former's barn. A hideous, freakish owl has taken refuge from the sunlight, and is perched in a conspicuous place on an overhead beam. Nobody can drive him out. The bravest man amongst them arms himself with coat of mail, helmet and sword. He climbs up the ladder to swing his deadly sword at the repulsive-looking bird. As he reaches the top his nerve breaks and he retreats. Nobody knows what to do. Finally a suggestion is made that all contribute proportionally to their ability toward a purse representing the value of the barn and contents and that the barn be then burned. So the owl was destroyed.

Will you allow me to force an analogy and say that the owl represents that which is foreign to righteous living, and that the only way to deal with the manifestly unclean is to attack it with vigor even to the point of annihilation. At any rate, you and I will agree that many prevalent practices of the day must be repudiated by those who follow Paul in his argument and exhortation and counsel about the kind of life God seems to want us to live, and that such repudiation may involve the sacrifice of a metaphorical barn or two or three.

Before My Class of Women

Cora F. Sherwood, Salem, Massachusetts

Mrs. Montgomery calls this chapter, "Ideals of Daily Living." That caption is well chosen. In the first two verses Paul suggests the plan he is working on:

1. *A surrendered life is a real, reasonable service of worship.* We think of worshiping God in churches and possibly in his beautiful outdoors, but these are at best only occasional experiences. "I do not know," said a poor woman in the eighteenth century, "when I have had happier times in my soul than when I have been sitting at work, with nothing before me but a candle and a white cloth, and hearing no sound but that of my own breath, with God in my soul and heaven in my eye. . . I rejoice in being exactly what I am—a creature capable of loving God and who as long as God lives, must be happy." That is daily service of worship.

2. *Christian life patterns are made from the inside rather than outside.* In the verses of this chapter Paul raises high standards concerning a man's estimate of himself, his duty to share his talents with the church, his attitude toward his work, toward the ordinary trials of life, prayer, stewardship, adjustments with other people. They a well put as to need little explan They are so challenging as to ma humble. Perhaps it will help our members to look away from their failures or successes to see how Christian life is lived by other p The following examples are ac from the 1936 *Book of Remembr* They can be associated if desired various verses.

(1) Speaking of a new church ing in Haiti, Rev. A. Groves Wood "This fine building has been pu largely with money given local I was present one day when the bers came forward with their w special offering to pay the masons. man gave two dollars, two more one dollar each, and the balance w smaller sums. But it was sacr giving. Two day-school teachers ceiving five dollars each per month taken poor children into their hom feed, clothe and educate, without One has five such little ones. It is to see that she has put the kingdom and is counting on God to suppl 'all things.'"

(2) From Clough Memorial Ho Ongole, South India, comes this "Not long ago a young woman of caste was brought to the hospital. transfusion was advised and five relatives and friends, all of her caste, who had accompanied her t hospital, offered themselves as d None 'matched' and we had to c our own staff of Christians in the pital. The nurse whose blood save patient's life was an 'untouch Under ordinary circumstances she not have been allowed to ente patient's house nor draw water fro same well. In such emergency caste rules are ignored and the aris permits the injection of outcaste b Real need destroys barriers.

(3) The teacher in the practice at the Mather School, Beaufort, Carolina, hopes "that the homes sented by the twenty-two primary dren here may receive the Christ of joyous living. It is encouragi see the little undernourished bodi coming plumper and eyes gr brighter since the daily hot lunch bringing the children some essenti good health. They look forward e to the noon hour, when their hung be appeased while they are unconsc learning simple table manners, habits, and a sense of thankfulne a kind heavenly Father. In thei unpainted rough board hut hom children are jostled, yelled at crooned over. At Mather they enj luxury of a chair for each on learn to sit around the tables to without kicking and 'hittin' fer n One realizes the manifold needs o meager home after we see it, and stands how the whole tenor schoolroom revolves around the te

(4) *Stewardship in Burma.* The Rev. U. Strait writes: "I am planning to ter sections I have not visited before. trenchment is not compatible with th in a living God. . . . We are start- a tithers' group among the Haka ristians. The heads of twenty-one ristian houses have pledged the tithe the year, and the outside villagers ve started similar groups. We be- ve that no gift, tithe or otherwise, ould be offered if it is not given in spirit of worship and joy . . . and r people have caught the vision, too." (5) *Abhor evil.* Baptists are inter- ed in social education. "The follow- s of Jesus do not admit defeat in the esence of great evils which seem to gulf the world but they boldly seek st the kingdom and lend their influ- ce to those movements, in the church d out, that seem to offer improve- ent for the greatest number. They lieve the gospel of Jesus is the only pe for mankind. They seek to apply s principles to every realm of life. ey have faith in the ultimate triumph righteousness. Lotteries and liquor, mbling and greed, violence and hate, secration of the Lord's Day and of all ys are only a few of the menacing ils which the true followers of Jesus ce—and fearlessly oppose."

Near the end of Jesus' life he told his sciples that they would do greater orks than he had done. "Nothing all be impossible to you." Believing is, let us with courage go forward to eet this great challenge to "Christian ving."

The Lesson Lived

Susanna G. Fisher

One Christian's Testimony

We . . . are one body in Christ (Rom. 12:5).

C. F. Andrews, in his book *What I Owe to Christ,* says of his conversion: "At last a new and wonderful sense of peace and forgiveness came stealing into my life at its very center, and tears rushed out, bringing infinite relief. . . I knew at that time without any doubt that Christ was my Saviour and my Redeemer, and that his love had won my heart forever. The chain of evil habit was broken and its hold over me had vanished." Whatever of good C. F. Andrews has accomplished in building a better understanding of the Christlike life into situations touched by him in the British Empire he feels to be the result of Christ's power to save men today. —*Bible School Teacher.*

Girded by Prayer

Continuing instant in prayer (Rom. 12:12).

Henry M. Stanley, the great explorer, gives this testimony: "On all my expeditions, prayer made me stronger, morally and mentally, than any of my non-praying companions. It did not blind my eyes, nor dull my mind, nor close my ears; but, on the contrary, it gave me confidence. It did more; it gave me joy and pride, in my forest tracks, eager to face the day's perils and fatigues. Civilized society rejoices in the protection afforded to it by strong-armed law. Those in whom faith in God is strong feel the same sense of security in the deepest wilds." When faint and discouraged, here is our resource.

Christ's Transforming Power

Be ye transformed (Rom. 12:2).

A Brahman, the chief priest of a temple near one of the villages where the people had become Christians only a year before, said to the missionary, "What is it that makes your Veda have such an uplifting power over the daily lives of those who embrace it, as I have witnessed in the lives of the people of this village? Our Vedas have no such power to uplift men. What is the secret of your Veda's power?"—*Northfield Echoes.*

We Hold the Measure

God hath dealt to every man the measure of faith (Rom. 12:3).

There was once a great spring to which the people came for water. Some brought tiny cups, others brought buckets, others came with barrels. Each went away with his vessel full. Each decided the measure of his supply by the size of the vessel with which he came, while the never-failing supply of the great spring continued to flow on. We get an impression that God pours out great measure to some and small measure to others. God indeed pours out, but we hold the measure. He placed that measure in human hands when he said, "According to your faith be it unto you." —*Mrs. E. C. Cronk.*

ESSON XIII. September 27. THE SPREAD OF CHRISTIANITY IN WESTERN ASIA

Matt. 13:24-33

General Theme: THE SPREAD OF CHRISTIANITY IN WESTERN ASIA (Review).

Prepared by Mitchell Bronk, D. D.

Devotional Reading for the Opening Service: Matthew 13:24-33

EY VERSE: They rehearsed all that God had done with them, and how he had opened the door of faith unto the Gentiles.—Acts 14:27

24 Another parable put he forth unto em, saying, The kingdom of heaven is tened unto a man which sowed good ed in his field:
25 But while men slept, his enemy me and sowed tares among the wheat, d went his way.
26 But when the blade was sprung up, d brought forth fruit, then appeared e tares also.
27 So the servants of the householder me and said unto him, Sir, didst not ou sow good seed in thy field? from ence then hath it tares?
28 He said unto them, An enemy hath ne this. The servants said unto him, ilt thou then that we go and gather em up?
29 But he said, Nay; lest while ye ther up the tares, ye root up also the eat with them.
30 Let both grow together until the harvest: and in the time of harvest I will say to the reapers, Gather ye together first the tares, and bind them in bundles to burn them: but gather the wheat into my barn.
31 Another parable put he forth unto them, saying, The kingdom of heaven is like to a grain of mustard seed, which a man took, and sowed in his field:
32 Which indeed is the least of all seeds: but when it is grown, it is the greatest among herbs, and becometh a tree, so that the birds of the air come and lodge in the branches thereof.
33 Another parable spake he unto them; The kingdom of heaven is like unto leaven, which a woman took, and hid in three measures of meal, till the whole was leavened.

A Bible Message for Every Day

Monday. Preparing a Christian Leader. Acts 9:1-9. It is wonderful, the way God can take traits that have worked for unrighteousness — Saul's "threatenings and slaughter"—and make ("sublimate") them into highly useful talents for his service.

Tuesday. Christianity in Antioch. Acts 11:19-26. If you know of someone who can do your job of Christian service better than you can, seek him out, as Barnabas did Saul.

Wednesday. Heathen Practice Condemned. Acts 13:4-12. False teaching does not usually devise new truths and methods, but "perverts the right ways of the Lord" (ver. 10).

Thursday. Christianity's Message. Acts 13:32-39. We sometimes wonder why so much is said of the resurrection of Jesus in apostolic teaching. But those

people did not want to forget that it was a living, not a dead Lord Christ they were serving, and suffering for.

Friday. Gentiles Converted. Acts 13: 44-52. It is a striking statement, but a serious matter, that to refuse salvation is to confess oneself unworthy of it (ver. 46).

Saturday. A Good Report. Acts 14: 19-28. Paul himself was Jesus' kind of a plowman in the kingdom of God (Luke 9:62). "Many tribulations?" (Acts 15: 22.) Yes—but always hopeful, face forward (1 Cor. 9:10). So he won the crown (2 Tim. 4:7, 8).

Sunday. The Growth of the Kingdom. Matt. 13:24-33. To accept this principle of the Kingdom's unfolding requires large faith; more faith than many possess. But do you believe in the King? in his power, and that he gives it to us?

The Lessons Before Us

I. The Coming of the Holy Spirit in Power

Empowered for the world task. Power; spiritual electricity. The stage set. What was lacking? Power promised. Power and faith. How the Spirit came. Overwhelmingly. Inexplicably. To whom the Spirit came. Results.

II. Witnessing Under Persecution

Courageous witnessing. Before the council. Peter's answer. Jesus only. The quandary of the council. The council, or God? Why Paul's witnessing was courageous. Witnessing—testifying, suffering. "Foolishness," "stumbling-block."

III. Social Service in the Early Church

Christians and Social Service. Is "Social Gospel" objectionable? The primacy of love. Love the dynamic of social service. Does not discriminate. Social service a privilege rather than a duty. The need and the opportunity. Spiritual communism. Applicable not to material things. The example of the infant church.

IV. Christianity Spread by Persecution

The meaning of Stephen. Scattering the sparks. The aftermath of Stephen. The tragedy of the scattering of the disciples. Providential. The glory of suffering for Christ. All in order. Peter's confidence.

V. Philip's Missionary Labors

The gospel crosses the frontier. Philip at Samaria. Providence, direction, obedience. How do people get together? "Arose and went." A seeker who finds. Ethiopia and the eunuch. The approach. Guided in the Scripture. Clinching faith. Baptism. On the way rejoicing.

VI. Saul Converted and Commissioned

An epochal experience. Saul's parents and home town. A good background. Intense conviction. Saul the persecutor. The experience by Damascus. The appearance of Jesus. Ananias. Opened eyes. "Brother Saul." Commissioned to the Gentiles. The letter to Timothy.

VII. Sowing and Reaping (Temperance Lesson)

Religion in every-day conduct. New and dangerous conditions in our country. Increased advertising of liquor. Who are the "sowers"? Young people drinking. Women drinking. What is being sown? Poison in the system. Increased consumption. Increased drunkenness. Increased accidents. Increased alcoholism.

VIII. The Gospel for All Men

Universal brotherhood in Christ. The tenacity of religious beliefs. Peter toward Cornelius. Dreams and visions. "Clean" and "unclean." Cornelius toward Peter. The sheet-basket and its contents. Together in the Holy Spirit. The company in Cornelius' house. Ready for the gospel. The baptism of the Spirit.

IX. Beginning of World Missions

The Holy Spirit in missions. The seed blown by the wind. Antioch. Paul and Barnabas dedicated to missionary endeavor. The laying on of hands. Preaching the gospel in Cyprus. John Mark. The gospel versus s Roman provinces. Elymas. Paul demnation. The conversion of th consul. Blind guides.

X. Turning to the Gentile

Christianity facing other rel Gods in human form. Lystra. lame man healed. Faith in healing tempts to worship Paul and Bar Paul horrified. Paul's sermon. trouble-making Jews. Paul stoned the way back. What Paul preach

XI. The Council in Jerusale

Christian freedom and fellowsh momentous controversy. How the t at Antioch began. Jews first, Christians? The conduct of Pau Barnabas at the council. Peter's tude. James'. The "decretal." Spirit and us." Just what was se The happy outcome. Paul's acco Galatians.

XII. Christian Living

How to live as a Christian. picture of a disciple. Sacrifice the note. Doctrine and conduct. The E to the Romans. Tension betwee church and the world. Higher ards. One body in Christ. Active Sympathy. Avoiding the appearan evil.

TEACHERS' HELPS

In the Men's Class

Charles C. Stillman, Columbus, Ohio

"The Spread of Christianity" is the general subject for the lessons in the last two quarters of this calendar year. Christianity did spread. It seems to me that the lessons since July eight have been well chosen. The lessons for July 19, August 16, and September 20 may be considered as breaking in upon the continuity of development in missionary thought—not necessarily so, of course, for anything that has to do with service (July 19), personal fitness (August 16), and Christian living (September 20) are factors in that basic Christian pattern prerequisite to the fashioning of missionary activities.

The Holy Spirit in Power (July 5) is fundamental to missions, is it not? Looks as if the apostles felt the need of great conviction of the worth of their revamped faith in God through Christ, and of certainty of God's favor.

It was only a very short time before the early inspirited Christian leaders had to choose—God or men? (July 12). What a man really believes—*that* is what he will fight for. Do I want a college education? I will get it. Do I want to own books? I will contrive to buy a few. Do I want a car or a radio? Easy (?)—purchase plan will help me. Do I want, do I *really want,* fellowship with my Lord? Maybe I shall ha do some "witnessing under persecu

How strange! Persecution contr to Christianity's spread (July 26). can not keep a good man down. can not eliminate a sturdy faith by ting obstacles in the way. To pro study missionary biography—an medieval, modern.

Pick out one early missionary. Philip, for example (August 2). did *he* do? Look at the record. pioneered for Jesus. With the S help he fashioned a believer out o first raw material he encountere remember when President Stron Rochester Theological Seminary dressed our evangelistic band (gro junior theological students ho Friday to Sunday gospel meetin outlying towns): "Be serious. Be a Take the very first opportunity presents itself. Begin with the man meets you at the station to take y the home where you are to be tained."

Zeal for a good cause is noble. August nine and look at Saul. again and see Paul. Perverted Converted faith. Commissioned by

Christianity is for a selected Who says so? Note the lesson tex August 23. Here indeed are the steps in world brotherhood. Her deed is the germ of universal bro

d. Do you believe in the brotherd of man? Practise it?

he followers of "The Way" soon ned that Christianity was for the ld. Christianity will not thrive in ation. It is not for a vacuum. It ds air, room, space, growth, expan-. Osmosis (see Webster). Leaven e Jesus' parables). The world (Golden xt for August 30).

What about September six? This ch about it at least: Christianity is reme. It must not fear to face other gions, other creeds, other races, other onalities. At its best it transcends riers.

areful and prayerful deliberation n doctrinal differences should result nanimity of decision. Refer to Sepber 13. Basic agreements should w for and in fact require evangeliza-.

hus did Christianity get spread about vestern Asia—very early.

Before My Class of Women

ora F. Sherwood, Salem, Massachusetts

n climbing a mountain it is interesting get occasional glimpses back over the we have taken, and note the gress made. Sometimes we like to in the rear seat of a train and watch track we have passed over. An ginative person is fascinated to stand he stern of an ocean liner and watch huge wake left by the steamer ughing through the trackless sea. are told that wave vibrations con-e, ever widening, until they strike some shore. At Calvary and at ntecost the great ocean of human was disturbed and vibrations set in ion that will not stop until all shores e felt their influence. This quarter's ons have dealt with the spread of istianity in western Asia. Next quarwe shall study its progress in Europe, he first generation A. D.

he Key Verse is part of the report Paul and Barnabas to the Antioch rch which had sent them out. Notice they gave all glory to God. *He* had e the work, using Paul and Barnabas nstruments. *He* had opened the door faith to the Gentiles. Let us look k over the last twelve lessons and how naturally they fall under these groupings with two (seventh and lfth) explaining Christian duties and onsibilities.

What God Had Done with Them

esson I. Intrusted to them his greatgift, the Holy Spirit. The gift of gues started them to thinking in world ns.

esson II. Made them courageous. rit-filled men and women do things God and are not afraid of courts councils.

esson III. Made them "sharers," or operators," realizing the stewardship heir talents and goods.

Lesson IV. Persecuted for righteousness' sake. It seemed hard at the time but Peter was able afterward to understand it and explain it to others. Having troubles ourselves shows us how to be sympathetic with others who are in difficulty.

Lesson V. Made an evangelist out of deacon Philip and used him to help carry the message to Africa. God will still use laymen—if they will let him.

Lesson VI. Made one of the worst enemies of the church into a zealous missionary by giving Saul a vision of the living Christ. Seeing Christ changes men in every age.

Open Doors for Gentiles

Lesson VIII. Peter sees barriers of race broken down. Cornelius welcomed into the church was a great event.

Lesson IX. Persecution spread fire instead of stamping it out. "Opposition strengthens determination" is a tenet taught to parents and teachers by modern psychologists.

Lesson X. Jews reject but Gentiles accept Paul's message.

Lesson XI. Settling difficulties by arbitration—each side yielding some points. Dare we call it an early form of World Court? Certainly the differences were between members of different races. We glory in the fact that these differences were settled peacefully. The presence of the Spirit made such a difference. When nations come to agreement in a spirit of "otherliness" instead of selfishness it will be easier to adjust disputes.

Christian Duties and Responsibilities

Lesson VII. Am I my brother's keeper? That old question will not down. We have a responsibility. This year there is a general election. Many states will have referenda concerning regulation of liquor, lotteries and race-track gambling. Our Bible classes should stress the importance of voting.

Lesson XII. Christian Living. A Christian life in all its departments. Jesus wants the complete interest of his followers. If he has this he will do things with modern Christians even surpassing what was done with Philip, Peter, Paul and all the rest of the early church. True there are not so many frontiers now as then, geographically speaking, but there are great areas of human life that need Christ. Rich and poor must learn to give and take and divide more equitably the wealth and good things of this life. Workers and owners must see that they should be working together instead of pulling apart. Nations now so close together because of radio, cable and airplane must learn to live in harmony instead of hatred and suspicion. These are big projects but they will come to pass if and when God has Christ-centered men and women to work through.

The Lesson Lived

Susanna G. Fisher

Extending the Kingdom of God

Many of the Jews followed Paul and Barnabas (Acts 13:43).

How much would Paul and Barnabas have accomplished if they had pronounced the benediction and sent these people home? It is a thing to weep over that we have thousands and thousands of church-members who are good for nothing toward extending the kingdom of God. They understand bazaars, and fairs, and sewing-circles; but when you ask them to sit down and show a man or woman the way into God's kingdom, they say: "Oh, I am not able to do that. Let the deacons do it, or someone else." It is all wrong. The church ought to be educated on this very point. There are a great many church-members who are just hobbling about on crutches. They can just make out that they are saved, and imagine that is all that constitutes a Christian in this nineteenth century. As far as helping others is concerned, that never enters their heads. They think if they can get along themselves, they are doing amazingly well. They have no idea what the Holy Ghost wants to do through them.—*D. L. Moody.*

Race Prejudice

A man of Ethiopia (Acts 8:27).

The Ethiopian was a Negro and a foreigner, and yet God sent Philip on a special mission to this man. In his sight his soul was just as precious as the soul of Philip. Gilbert Loveland, in *Training World Christians,* says: "Some Americans speak disparagingly of 'immigrants' and 'foreigners.' If God has a sense of humor he must laugh at Americans who speak in this fashion. For who that lives in America, pray, is not an immigrant and a foreigner? The noble red man is the only native. This nation was founded that all might have equal opportunities to enjoy life, liberty, and the pursuit of happiness. This nation has grown up on the principles that all men shall have opportunity regardless of race, color, or previous condition of servitude."—*Earnest Worker.*

Renouncing Riches

Silver and gold have I none (Acts 3:6).

Money represents power, and the heart of man loves power; in this sense, money is the great rival of God. The man of riches realizes he can wield a power that is mighty and sweet to his soul. To renounce riches to the soul that thirsts for power is to become utterly emptied, and that for a higher purpose. This is what Saint Francis of Assisi did. A young man of wealth and influence, he went to the high altar and was formally wedded to poverty. His extreme action was such a protest that the influence was felt for generations.

Order of Service

AIM OF THE QUARTER'S LESSONS: To lead the student to an understanding of New Testament Christianity, and to beget in him the desire and purpose to live the Christian life and to win others to faith in the Lord Jesus

OPENING MUSIC. Piano, organ, or orchestra. The piece should be spirited enough to quiet the confusion, but sufficiently sober to put those present in a worshipful mood.

PRAYER, preferably by the superintendent, followed by the Lord's Prayer (in unison).

HYMN. Suggested: "O Worship the King!" "Come, My Soul, Thou Must Be Waking"; "Praise the Lord, Ye Heavens Adore Him!"

RESPONSIVE READING.

Superintendent. The Lord is my shepherd: I shall not want.

School. He maketh me to lie down in green pastures:

Superintendent. He leadeth me beside the still waters. He restoreth my soul;

School. He leadeth me in the paths of righteousness, for his name's sake.

Superintendent. Yea, though I walk through the valley of the shadow of death, I will fear no evil:

School. For thou art with me: thy rod and thy staff they comfort me.

Superintendent. Thou preparest a table before me in the presence of mine enemies;

School. Thou anointest my head with oil; my cup runneth over.

Superintendent. Surely goodness and mercy shall follow me all the days of my life;

School. And I will dwell in the house of the Lord for ever.

Superintendent. Thou wilt keep him in perfect peace, whose mind is stayed on thee;

School. Because he trusteth thee.

Superintendent. Now the God of peace, who brought again from the dead our Lord Jesus, that great Shepherd of the sheep, through the blood of the everlasting covenant,

School. Make you perfect in every good work to do his will,

Superintendent. Working in you that which is well pleasing in his sight,

School. Through Jesus Christ; to whom be the glory for ever and ever. Amen.

HYMN. Suggested: "Sing Them Over Again to Me"; "Tell Me the Stories of Jesus"; "Praise Him! Praise Him! Jesus, Our Blessed Redeemer."

SCRIPTURE READING. Suggested: Matthew 9:1-13; or Isaiah 11:1-9; or Psalm 24.

SPECIAL EXERCISES, such as birthday offering, missionary, evangelistic or temperance talk.

HYMN. Suggested: "I Love Thy Kingdom, Lord"; "I Will Sing the Wondrous Story"; "There Is No Name So Sweet on Earth."

PRAYER (by one of the teachers, or the pastor).

CLASS PERIOD.

CLOSING WORSHIP.

MUSIC, for reassembling of classes (dignified, but not too quiet).

SUPERINTENDENT'S FIVE MINUTES, for brief, stimulating reports, announcements, and, at least on some Sundays, an invitation to make the decision for Christ.

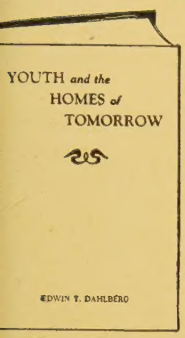
REPORTS OF SECRETARY AND TREASURER.

HYMN. Suggested: "Some Day the Silver Cord Will Break"; "One More Day's Work for Jesus"; "I'm Pressing On the Upward Way."

BENEDICTION. Mizpah, or Numbers 6:24-26 (in unison).

Youth and the Homes of Tomorrow

By Edwin T. Dahlberg



This book is the outgrowth of pastoral interviews with young people over a period of sixteen years. It deals with some of the every-day questions raised by young people in planning for marriage and home life together.

"It is the best book of its kind I have seen."—*Harry Thomas Stock,* nationally known leader of youth.

"Would that every young person in America could read this book! One could hardly overestimate its worth."—*Baptist Training Union Magazine.*

"An unusually helpful treatment of ever-present problems."—*Baptist Student.*

Cloth - - $1.00

Building Spiritual Foundations In the Family

Edited by *L. Foster Wood* for the Committee on the American Home of the Northern Baptist Convention

There is a new awareness of the importance of the family. National organizations are devoting themselves to parent education, child study, and education of young people for marriage. In this movement the churches have an important part. It has been felt by the Committee on the American Home of the Northern Baptist Convention that a course on the spiritual foundations of the family might be used with great profit. Though limited as to space, Doctor Wood has nevertheless succeeded in bringing together a perfect wealth of data. His own varied life experience has enabled him to offer material that is at once scientific, spiritual, and practical.

Paper - - 25 cents

The Scripture Text Calendar for 1937

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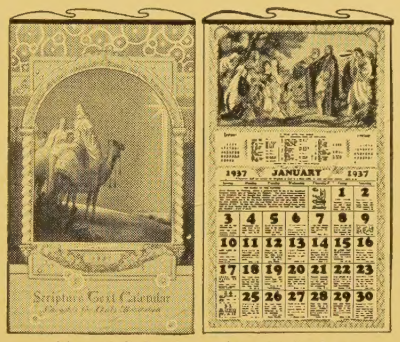
For almost a quarter of a century essenger's **Scripture Text Calendars** ve been spreading Christian light and nfort throughout the nation. They are own everywhere for their beauty, com-teness and religious inspiration. No me is quite complete without the Chris-n influence of these beautiful pictures d carefully selected Scripture verses.

Particularly inspiring is the cover of **Scripture Text Calendar** for 1937. is a very lovely painting by Hacker, itled "The Quest of the Magi." The oring is exquisitely rich, the theme npellingly spiritual—and the art work exceptional as to merit preserving and ming.

nside are twelve religious pictures—e at the top of each monthly page ach adopted only after careful study that all may be in keeping with the nity, beauty and standards of the **ripture Text Calendar.** Among the er greatly appreciative features of s calendar are the **Topically Ar-nged Year With Bible**—the **Three-nths-on-a-Page** calendar-pad—the **In-national Sunday School Lesson** as-nment and **Golden Text**—the carefully ected **Prayer Meeting Text** for each ednesday—also the **Flowers** and **rthstones** of the month are given—the



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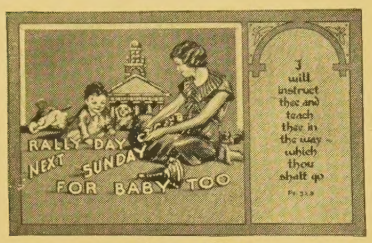
RALLY DAY INVITATION POST-CARDS

What better way is there of securing a full attendance of the school on Rally Day than by mailing or delivering these inexpensive post-cards to every scholar from the Cradle Roll Department to the Adult Bible Class and Home Department? Especially to those who have been irregular in attendance. A Bible verse is shown on each design.

All cards have appropriate invitation on the address side with space for filling in the name of the Sunday School, and the time of the Rally Day service, and for the signature of the superintendent or teacher.



No. 1920

No. 208

No. 1921

No. 1920. For the Cradle Roll or Nursery Department. The loving mother is placing the blocks to read, "Rally Day Next Sunday for Baby, too." Bible Text: "I will instruct thee and teach thee in the way which thou shalt go." (Ps. 32 : 8.)

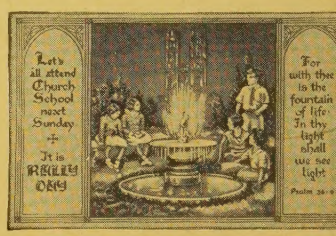
No. 1921. For the Beginners Department. A group happy boys and girls talking about going to Rally Day next Sund "Sunday is Rally Day and we want you all present at chu school." Bible Verse: "So he bringeth them into their desi haven." (Ps. 107 : 30.)

No. 1922

No. 1922. For the Primary Department. A window-seat with a boy and girl seated therein. They are waving to little friends of theirs who are saying, "Do you know that next Sunday is Rally Day? We will look for you at church school." Bible Verse: "This is a day of good tidings." (2 Kings 7 : 9.)

No. 1923. For the Junior Department. A group of children out in the garden by the fountain. One of the children says, "Let us attend church school next Sunday. It is Rally Day." Bible Verse: "For with thee is the fountain of life; in thy light shall we see light." (Ps. 36 : 9.)

No. 206. For Young People, Seniors and Adult Departments. Autumn leaves and tower in pleasing colors. "It is time to read our Rally call; the date we now proclaim. Be sure that you are present to answer to your name."


Let's all attend Church School next Sunday
It is RALLY DAY
For with thee is the fountain of life In thy light shall we see light

No. 1923

Next Sunday
It's time to read our Rally Call
The date we now proclaim
date.....
Be sure that you are present
To answer to your name

No. 206

THE FOLLOWING ARE SUGGESTED WHERE DEPARTMENTAL CARDS ARE NOT DESIRED

No. 1084. Novelty Card. It will interest young and old. Take your pencil and start at the point marked "Enter" and follow the different paths to try to reach the church door.

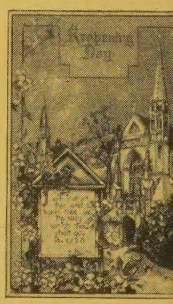
No. 1085. Novelty Card. This card is different from any other yet produced. When held level to the eye one can quickly read the message. (Next Sunday is Rally Day. Be sure to come.) It is bound to create a lot of attention.

No. 208. Catchy, modern, and appealing. The broadcasting of Rally Day is an intriguing idea for a Rally Day message. "We broadcast your Rally Day invitation to join in our Rally Day celebration. Your presence next Sunday will go a long way toward making the Rally a red-letter day."

No. 209. Unusually beautiful. Message brief. "Come next Sunday. We are counting on seeing you then, and hope you will not disappoint us."

REOPENING CARD

No. 1842. A general design that can be used by any department of the school. The Bible Text: "I will instruct thee and teach thee in the way which thou shalt go" (Ps. 32 : 8), is shown on the church board in the foreground of the design.



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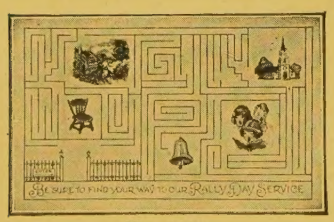

No. 1084

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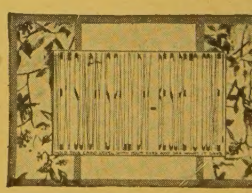

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